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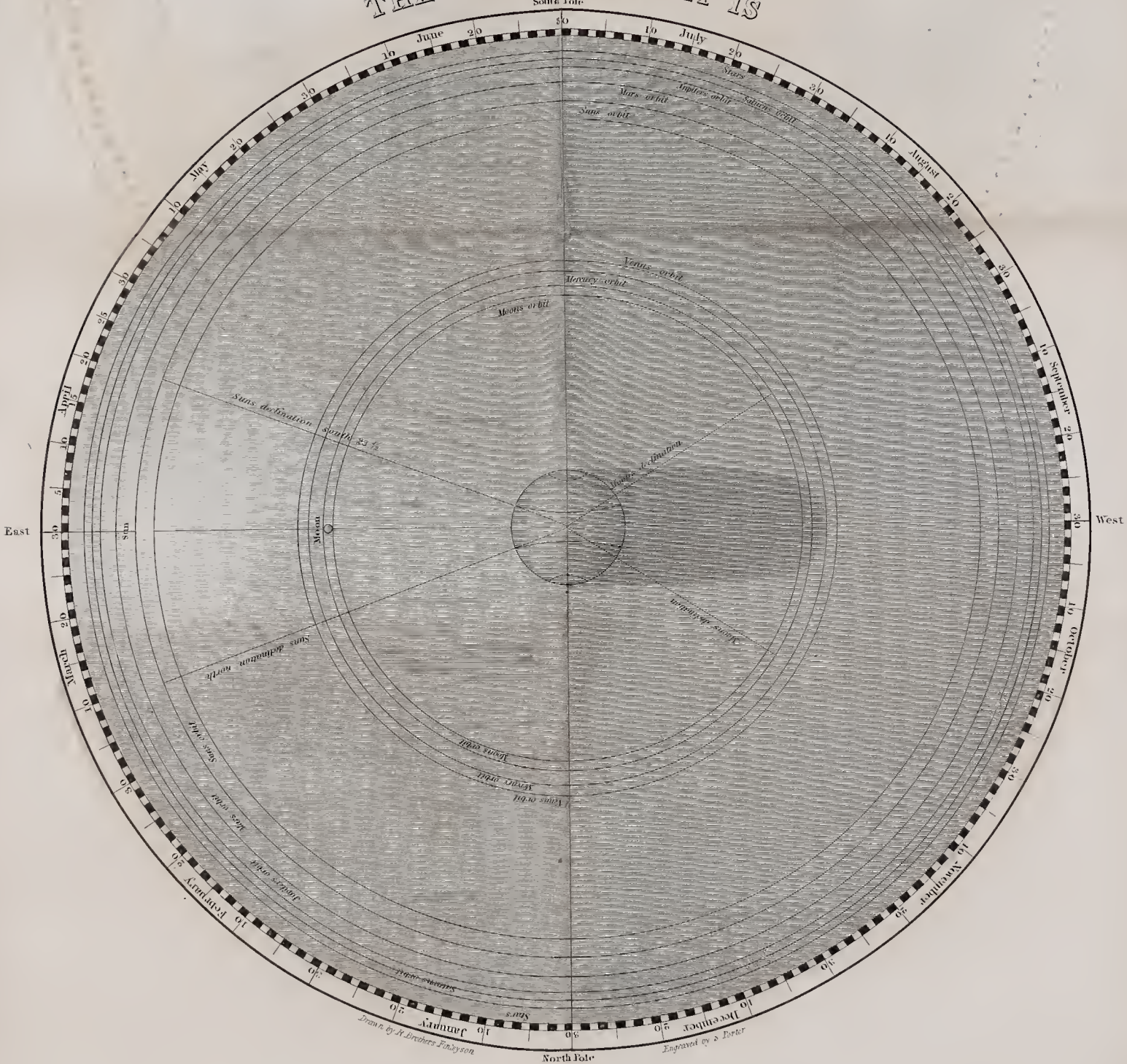
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THE UNIVERSE AS IT IS

South Pole



East

West

North Pole

Drawn by N. Dreyfus-Finlayson

Engraved by S. Porter

34240

Revised Edition 1830

P. 170

THE
UNIVERSE
AS IT IS,

AND THE
DETECTION AND REFUTATION
OF
SIR ISAAC NEWTON.

ALSO, THE
EXPOSURE
AND
PROVED FABRICATION
OF THE
SOLAR SYSTEM.

BY MR. FINLEYSON.

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PRICE FIVE SHILLINGS.

1830.

Distances from Earth's Circumference.

	<i>Miles.</i>
Moon	10,800
Mercury	12,300
Venus	12,900
Sun	21,600
Mars	23,850
Jupiter	24,750
Saturn	25,200
Stars	26,100



THE UNIVERSE AS IT IS.



GENESIS, CHAPTER THE FIRST.

“ 1st. Verse. In the beginning God created the water, the heaven, and the earth ; and the earth was without form, there was none, all was a void space of darkness.

2d Verse. And God said, Let there be water ! and there was water ; and the spirit of God moved through the depth of the water.

3d Verse. And God said, Let there be light ! and there was light ; and God saw that the light was good ; and God divided the light from the darkness.

4th Verse. And God called the light Day, and the darkness he called Night : and the morning and the evening were the first day.

5th Verse. And God said, Let there be a firmament ! in the midst of the water, and let it divide the water in two parts.

6th Verse. And God made the firmament which divided the water under the firmament from the water above the firmament ; and it was so : and God called the firmament Heaven ; and the morning and the evening were the second day.

7th Verse. And God said, Let the water under the Heaven be gathered round together in one place, and let the dry land appear ! and it was so.

8th Verse. And God called the dry land Earth : and the gathering round together of the water, God called Sea. And God saw they were good.

9th Verse. And God said, Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth : and it was so.

10th Verse. And the earth brought forth grass, the herb yielding seed after its kind, and the fruit tree yielding fruit whose seed was in itself after its kind : and God saw they were good.—And the morning and the evening were the third day.”

There was nothing before this wonderful time, but an immense and infinite empty space, a dark void.—The Almighty first created the water, from the dark void or thick vapour ; though translators have omitted the word water in the first verse ; but in the second verse it is mentioned.—The Almighty then ordered light ! and it did appear ! But all was light to him—for he is the light. The Almighty then ordered the empty space, or air, to divide the waters ; and to retain in itself that portion of the waters so divided.—The Almighty then ordered the water under the air or firmament, to gather itself together, in the very centre of the empty space, or universe ; and it did so ! in a round body or globe ; to be encompassed round every way, and on every side, by the air or firmament pressing equally round it, to hold it fast and firm ; which it will do, until God again by his word uncreates and orders it to disappear.—And this air God called firmament, from its suspending in itself that division of the waters, that God ordered to ascend into it ; and by its keeping the immense globe of water, firm and secure in its centre, as the centre of the Uni-

verse ; to be permanently and immoveably fixed ; and every other thing created or to be created to go round and round it, as their centre, and for its sole use, and its entire benefit. Not the earth for theirs ; and to be in motion to answer the wild fancy and speculative notions of Newton and others—every word they say is part and portion of an artful tissue of lies, fabrications, impositions, deceptions, and fraud ; and which completely go to make God a liar ; and his word as expressed by himself in the first chapter of Genesis to be false, ridiculous, and erroneous.—Which are we to believe, God or man—The Creator or the creature ? If any doubt to whom to give the preference, let these doubts remain in his own perverted mind ; but let him not, by his insinuations and address, mislead others ; for this system of Newton's and his wild speculative fancy, have made more infidels, and influenced, and in fact encouraged, antipathy to God and disrespect to his word, than any writings or books that ever have or ever will appear.

THE EARTH.

Almighty God then said, Let dry land appear ! which it instantly obeyed and did appear ; and rose out of the centre of the before-created globe of water, and as God by his spirit had moved through the water, he thereby gave it motion ; for its own preservation, to keep it sweet, and for fish to swim in it, and man to sail on it. The water, at God's next command, gathered itself round the dry land in a body, which God called sea.—This globe of earth and water, is, therefore, as God's word says, hung on nothing ; being encompassed all round by the air ; which holds it

in the centre of God's universe, fast and immoveable; and being a perfect sphere 7,200 miles in diameter, and 21,600 miles in circumference, ships can sail all round it, up to the highest latitude, until the ice of the poles stop them. This would not be if the earth had motion, for the water, as a loose body, would instantly fly off, ships would not sail to and fro as they do, nor clouds, as we see, come and go; for the earth's motion would create such a mighty wind to blow furiously always one way, from west to east, that man and beast, house and tree, would be instantly swept from its surface, and the earth itself tore to pieces and scattered in every direction, never to be seen more. For at five miles high from the circumference of our earth, the furious revolving currents round our earth, as their centre, and terminating in the poles of the heaven, would catch and seize every fragment of our broken-up earth, and make them circulate round and round the space that earth had occupied; and if the earth itself could reach these furious winds before going to pieces, the earth would then revolve round the place it before occupied, as its centre, instead of the sun, as Newton and others would have it to revolve. Portions of these furious winds at times visit small parts of our earth's surface, and level houses and tear up trees before them, and raise the sea to run mountains high, as we see from the hurricanes in the West Indies; but the moment the supply from these furious currents above ceases, the air below, in which the earth is suspended, in pressing to it as its centre, soon reduces the troubled waters to a complete calm. And it is entirely owing to this air, stronger and weaker at times, going and

coming from every point of the compass towards our earth, that man and beast can live, fowls of the air fly, or ships sail. This then is a convincing proof that the earth is at rest; for its motion would create so furious a wind, from west to east, as to carry all airs and atmospheres before it; then no fowl could fly, or ship sail but before it, if that could be possible, but possible it could not be: as such a motion would create a wind that nothing could withstand it, even the earth itself.

At the deluge, no doubt, Almighty God, more effectually to accomplish his purpose, caused these furious circular winds to operate generally on the earth, instead of partially, as we sometimes see in the West Indies; and by that means the earth was no doubt shook, and even jerked about, to cause the sea again to cover the highest mountains; the awful remains of which, in the sea-shells left, are convincing proofs to this day. This was in fact opening the windows of heaven, for as the sun shone only on the ocean, to draw up the largest abundance of water, to form dark and heavy clouds over the earth, these furious circular winds forced these clouds down towards the earth, to pour out their greatly increased stores of rain, hail, and snow; and these with the awful thunderings and lightnings and earthquakes, while creating and striking the most alarming terror and dismay, overwhelmed all before them; and effectually completed, in forty days, the entire destruction of man and beast, fowl and creeping thing; only Noah, and those with him in the ark, survived the tempest, and rode out the terrific storm.

If the shaking and jerking about the earth, for only a few hours, could cause, as in fact it did, the

sea to cover the highest mountains, what must a constant motion do, but to keep us constantly covered over, and in fact cased in, with the water over us—and if so, how could we, or any thing live or exist? Solve or answer this who can. I know for certain we could not exist five minutes. The only other time the earth was shaken, was at the time of Peleg, when God, out of regard to man, and for his greater convenience and comfort, and to ensure him the full and best accommodation, for intercourse and commerce with one another, divided the earth in continents and islands, as we now see; thereby forming the great Atlantic ocean and other seas, and enlarging the Pacific and Indian oceans; for the sea before then was round the earth. Beasts and fowls and creeping things, no doubt after increasing, got as far as the great continents of America; but man, keeping naturally together, had not sojourned to America at the time of Peleg; and, therefore, these immense regions were without man, and his domestic animals; until the time of Solomon, who having the immense buildings at Jerusalem, at Balbec and Palmyra, to raise and finish, had to fit out large expeditions from the Red Sea to trade to Ophir, now Africa, and to the Indus, China, and Japan, and south sea islands; and many of them, instead of going and returning by the usual route, sailed westward, until they were stopped by the great continents of America, and being unable to return, landed and settled. For ships then were like houses, sailors having their wives and families on board to assist in trading; for having to keep almost close along shore, and entering different harbours, their voyages were very tedious and long.

Solomon's great success in trading, and increasing in wealth and riches by it, encouraged public and private expeditions of the Hebrews themselves; also Arabian, Egyptian, and African, and even from the Mediterranean states, but all those expeditions that left the coasting course, sailed on, until lost or stopped by the great American continent, and had there to land and settle, for to return was not so easy, if at all practicable in those days; but some of Solomon's fleets no doubt did, as the mahogany they brought, called in Scripture *algum* trees, prove it. Thus, by the divine Providence of the world, nations were formed in unknown parts, and suffered to run almost wild, until the time came, that he choose to allow the Europeans, who were, by the gift of his wisdom, more accomplished in the art of navigation and war, to discover, and bring them under subjection. The Mexicans and Peruvians are from the Hebrews; the Yucatans from Egyptians; and the Brazilians from the Arabians.

The ten tribes that were carried away captives by Salamanazer, being by his order carried and placed on the extremity of his great empire, to prevent the inroads of the Tartars, went off, in bodies, to serve Gad, as the Scriptures says, in foreign climes, that they did not in their own country; and God having opened the way for them, they in after ages over-ran all Europe; and their descendants are now nearly all to be found under the various names that modern Europe is known by. For certain, the English, the Lowlanders of Scotland, and the Easterlings of Ireland are, as Saxons, descended from the Hebrews. So are most of the French, Normans,

Picards, Lombards, Germans, Dutch, Flemens, Danes, Swedes, Spaniards, Portuguese, Poles, Greeks, and Russians.

The Arabians are from Ismael, and the Turks from Esau; and all this completely verifies and fulfils God's promise to Abraham, that multitudes and companies of nations, and even kings, should come out of his loins. But as Esau is to be the end of the present order of things, and Jacob that which is to follow, the Hebrews must lie politically dead until the Turkish empire falls, never to rise more; when all nations will, with one accord, restore their brethren to their own land, and unite with them in rebuilding Jerusalem, on each side of the river Jordan, as the best situation for a great commercial city, and to be the head of a great kingdom: which, according to the word of God, will comprehend all Syria, Asia Minor, Circassia, Armenia, and Georgia, to the Caspian sea, and down by the borders of Persia, to the Persian gulf, Cardustan and Babylon, Egypt and Cyrene, the islands of Cyprus and Crete, and all others in the Asiatic, line to Circassia.

For certain, there is no other earth than this we inhabit, nor any other people than those on it. To say otherwise, is in fact calling God a liar, and the Scriptures a fabrication. It is, unquestionably, as bad as the children of Israel rejecting the law of Moses, for the modern governments of the earth have evidently rejected the first chapter of Genesis, by sanctioning and permitting the solar system to be believed in, and taught in their different schools and colleges. The favour of God, since the battle of Waterloo, has been wonderfully shown to the present governments of the

earth, in again restoring the ancient regimen of things; but this is to fulfil these very Scriptures that they now reject, to see if they, like himself, would govern in mercy, and rule in justice; and if they have not, he will again forsake them, as he has also recorded in these very Scriptures.

Those very Scriptures may be offensive, because they refute their solar system, and establish, beyond doubt, that the earth is at rest in the centre of the universe; and that the sun, and moon, and stars daily revolve round it. Did not Joshua, at God's command, order the sun to stand still, and it instantly did for a whole day? Now, if the earth had been in motion, as the Newtonians assert, Joshua could as easily have ordered it to stand still, and God would as readily have listened to him and done it. And as further corroborative proof of the many I can adduce from the Scriptures, I will add, that Solomon informs us that he knew the alterations of the turning of the sun round the earth. And Zerubbabel, in his exposition of the force of truth, declares the sun to be swift in his course, for that he compasses the heavens about, and fetcheth his course again to his own place, in one day.

Can words be more plain or language more expressive, that it is the sun that goes round our earth, and not our earth the sun. But I shall add another conclusive proof. At the request of the good king Hezekiah to Isaiah the prophet, that God would, as a certain sign to him, make the sun go ten degrees backward; and God brought the sun's shadow, that had gone down on the dial of Ahaz, ten degrees backwards. No sensible man will doubt the truth of this; and that it was the sun went back, not the earth

went back, for that was impossible, even according to the Newtonian system itself; for Newton and his followers positively aver, and let every one hear it, with astonishment and wonder, that this globe we live on, composed, as we see, of water, earth, and sand, flies round the sun yearly at the inconceivable rate of 597,850,680 miles, daily 1,637,932 miles, hourly 68,263 miles, every minute 1137 miles, and every second about nineteen miles. This is motion and velocity with a witness—faster than we can count numbers—one hundred and forty-two times faster than a cannon-ball can fly, for it only flies at the rate of eight miles a minute; whereas this earth must fly at the prodigious rate of 1137 miles a minute. Even sound, which is the quickest thing, next to light, we know of, is calculated to fly at the rate of eleven and a half miles a minute. And light, which is considered instantaneous, cannot reach our eye-sight, any thing like the rapidity and motion they give this earth.

No wind that ever blew, far less that of motion, can come near the speed they give this earth. Even the hurricanes in the West Indies, which fly at the rate of three hundred miles an hour, are not even a twentieth part the velocity they give this earth, which nothing we know of could withstand. The fury of such a motion would instantly break and rend the earth to pieces, if even made of a solid rock of granite, instead of loose water, earth, and sand. Such a velocity would, in one moment, take the breath out of our bodies, root up our trees, level our houses, cities, and palaces to the ground, and scatter our dead bodies, and every thing we see; and even the earth itself to atoms—into infinite space, to form other worlds for Newton's deceived followers.

If such a motion could exist, the rivers of the earth would have to run all one way, the sea could not ebb and flow, and even have to fly off altogether. No ship could sail, or bird fly. There could be no air or atmosphere—no heat or rain, nor vegetation; no trees, or even bushes could stand; all would be swept away by the fury and velocity of the earth's motion: and if an apple could fall from a tree, it must fall at least three miles from the root of the tree, the earth being in motion at the rate of nineteen miles in a second. I know well the assertion the Newtonians will attempt, in answer to the fall of the apple;—that it partakes of the motion of the earth: but that I positively deny, for the apple must either be carried by the furious winds far beyond the tree, or left from motion far behind it. If the earth was in motion, we could drop nothing, either from accident or design, but it would be instantly carried miles before or behind us.

Such motion and velocity, surpassing thought, or even imagination, is not sufficient to make the solar system answer, or even hang together; but Newton and his followers must give the earth an axical motion of nine hundred miles an hour, to make their day and night, being double the swiftness that a cannon-ball can fly; and this earth, of loose materials, while it flies sideways 68,263 miles an hour, must also keep continually whirling round and round, like a boy's top well lashed. And the only thing to be regretted now, is that the lash had not been put to Newton's back, for such a fabrication and falsehood. But even this axical and whirling motion, which must impede and obstruct the other, if not destroy it entirely,

is not sufficient still to make their wild and incoherent system answer; but they must give this our globe, of water, earth, sand, and rocks, another complex and absurd motion, to make their summer and winter.—And that is by making the earth bob-up and sink down twenty-three and a half degrees, and that obliquely too, and in a zig-zag curve-sided course, or otherways their globe could have no change of seasons, nor alternate light at the one pole, and alternate darkness at the other.

We have now three mighty motions, with the double, triple, and quadruple, combined ones, all furiously acting and opposing one another, and counteracting and destroying each other, that would rend asunder and tear to pieces our globe, if even made of iron, instead of loose water, earth, sand, and rock. And in one minute all would be dispersed, never to be seen more; for the circular winds, that are without intermission continually revolving round our earth at five miles high, would lay hold of the pieces of our shipwrecked earth and its fragments, and make them for ever circulate round the space, that our unfortunate earth before occupied.

So perfectly aware of this is Newton and his followers, and to bolster up and support, if possible, their mad and incoherent system, that they instantly invent gravity, attraction, and repulsion; centripetal and centrifugal forces. As to gravity, it can only exist by the earth being at rest, and in the centre of the universe, kept immoveably fixed by the surrounding air, that we thereby can walk upright, with our feet on the earth and our head pointing to the heavens. It is this that causes the trees to take root downwards, and to

point their heads upwards. It is this that enables us to build our houses perpendicular, and their roofs parallel or angular. And if our hats fall off, or a brick or slate fall from our houses, they would all fall perpendicular, and not three miles before or behind us, as they would if the earth was in motion at the rate of 68,000 miles every hour.

As to attraction and repulsion, or the moon attracting the earth, and the earth repulsing the moon, is the stretch of the wildest idea and fancy, that ever entered a brainless head.—The moon as a mass of frozen water to reflect only sun's light, at a distance of 10,800 miles from our earth, never had, or could attract our earth or any part of it. God chose to make the turnings of the moon correspond with our tides ; but the frozen water or ice, which the moon is made of, could never attract water ; if so, no separation of water in our domestic vessels could exist one moment, the larger vessel would draw all out of the lesser.

The flux and reflux of the sea was given by God at the creation to keep it sweet, for fish to swim in, and for ships to sail on.—Besides our tides happen in the day time, and in many parts of the ocean, and in inland seas there is no tide only motion, and sometimes not that even. This so confounds and puzzles the Newtonians, that they bring in the sun to assist them ; but it again refutes them ; for, instead of increasing the tides, it in fact, allays and wastes them, by drawing from them to supply our clouds, and this I assure you is not little or small supplies, but they are great and large.

The only other thing that we know of, that attracts any thing here on our earth, is the north

point of the heavens, that attracts the load-stone ; and by that we have been enabled to construct the mariner's compass, so as to go and come across the most extensive oceans, and thereby escape what befel some of Solomon's expeditions to America, who for want of that compass were unable to return. This compass then refutes decidedly the Newtonian system, and shews unquestionably that our earth is at rest. For by placing our backs at any time of the year to the north pole star—in three months our sides should be to it—in six months our face should point to it—in nine months our sides should be again to it—and in twelve months our back again to it. Deny these facts who can—all reasoning with Newtonians must be at an end, if not candidly admitted. This of itself proves the earth to be at rest, and any man that says otherwise is an ignorant liar.—For if the earth was in motion the north star must during the year be east, south, and west of us, as well as north. Did any one ever see any thing of the kind ?—I never did, nor no other person I am sure. The whole of the solar system is false and fabulous, discreditable to Newton, and dishonourable to his followers, to believe in, or even sanction it in the least.

As to repulsion, how can the earth, a loose body of water, clay, and sand, repulse the moon, a mass of frozen water 10,800 miles from our earth. Nothing can repulse but what has life, and as Newton makes the earth move, he has forgot to tell us if it has feet and head like a bull—then it could repulse and push away the moon by its horns. Repulsion can only be applied to that which has life in it: for instance, a ship with men in it, or an army of men,

can repulse another ship, or another army of men, but it is the living that repulse, not the dead materials.—If Newton and his followers mean to say that having put our earth in motion, and as we, the inhabitants, are, of course, well armed with cannon and musket, we repulse and beat off the moon and her inhabitants, all clad, no doubt, in polished steel,—for so our glasses tell us, then the word repulsion might be applicable; but, I maintain, in no other way it can.

As to centripetal and centrifugal forces, if they could exist, and did act, as the Newtonians say they do, their system must go to pieces and fall asunder in disorder in five minutes. For centripetal force is the tendency of a body revolving in an orbit to fly to the centre of that orbit. Now according to Newton's system, the centre of the earth's orbit is their immense sun, 124 times larger than our earth, and into it we must go; and we and all we can see around us, and the whole earth too, must instantly be consumed in a fire, which they say is 500 times hotter than red-hot iron. Does Newton and his followers mean to say that the beautiful Sun we daily see, that crowns us with every blessing, and affords us all our terrestrial comforts, must be our hell-fire?—I do not believe it, and I trust every living person will reject it as false and fabulous. This is one specimen of what Newton calls centripetal force, and I am sure I need not afford you another: but I shall immediately proceed to their centrifugal force, which at once annihilates their wild system.—Centrifugal force is that of a body revolving in an orbit, having a tendency to fly out of that orbit, like a tangent to a circle in a rectilinear direction.

Then our beautiful earth, with all us in it, may be in a moment sent on a voyage of discovery, without sun or moon to accompany us, and to grapple our way through infinite space, cold, and dark, and dreary, beyond every thing we can conceive here below, and to bid an eternal adieu to all light and happiness, to please Newton and his stupid followers—the unfortunate dupes of a most designing, lying, and artful theorist—the avowed enemy of both God and man.

As God then created no other earth than this we live on, he also created no other human beings but those he mentions in Genesis. All other earths, or inhabitants on them, or on the planets, are palpable impositions, and wicked fabrications. God instructed Adam in the use of characters or letters for his own benefit, and to teach his children, so that from father to son, God's account of their creation might be handed down to their latest posterity. Noah received from his father the account of the creation, with the other events connected prior thereto; but it not being necessary to preserve those events that happened prior to the flood, God commanded Noah to omit them, and to deliver the account of the creation, and that of the deluge, and following events of his own time, to his son Shem; who again, by God's command, delivered the whole to Abraham.

Abraham added to them God's visions and promises to him, and other events of his time; and he delivered the account to Isaac, who added what related to himself, and then put them into Jacob's hand, who, in his turn, added all the remarkable events and occurrences of his twelve sons. Jacob

then delivered the whole to Levi ; and from his descendants it came to Aaron, who gave it to Moses ; and by God's command the whole was abridged by Moses as we now see it ; and which being in every bodies hands, it is unnecessary to detail them.

Abraham and his sons, and his sons' sons, knew astronomy well, and communicated the same to the Arabians and Egyptians, who founded their systems on that information. The particulars of the Hebrew system are lost to us, but we know from the sacred records they knew it well ; and as evidence of this, the moderns are indebted to them for the zodiac, which Solomon caused to be sculptured on the ceiling of his never to be surpassed Palace of Balbec, and which is still extant, to record and testify his mighty genius and his greatness !—And to this very great and wise man, is America indebted for being peopled. For God having told Solomon where he would get mahogany, called in Scripture almug-trees, he fitted out great fleets from the Red-sea, and gave them written instructions how to sail, to the extensive coast of America, where the foot of man had never been before. Those that took the routes Solomon laid down, arrived and returned in safety ; but those that would return to the Red Sea, as they came from it, were obliged to return again to America, and land, and settle with their wives and families. The great success of Solomon's fleets, and their bringing gold and silver in such abundance, encouraged vast numbers of adventurers, to fit out many expeditions to America. They no doubt all went, and some might return, but the most of them never did. And by this

means, and by this only, were these great continents peopled.

The objection raised by the Newtonians against the first chapter Genesis, is thus completely answered; and that these immense continents were peopled from the old world, and not a separate creation from that mentioned in the Scriptures, nor from atoms, as some suppose. God promised to Abraham, that nations, and companies of nations, and even kings should proceed from him:—we see even in the New World, how extensively this has been fulfilled; for the Arabians were from Ismael, Abraham's son, by the bondwoman. The Hebrews, we all know for certain, are from him.

If the New World is indebted to Abraham for being peopled, the Old World, as it is called, is still more so; for the ten tribes, that were carried away by Salamanazar, king of Assyria, and placed by him on the borders of his great empire, near Georgia and Armenia, as military guards against the invasions of the Tartars, left their allotted stations, and being, in the course of years, well armed, and increased in numbers, and even wealth, they were enabled to overcome every obstacle, and traverse the rivers and extensive countries, now occupied by the Russians and Cossacks; and in Cæsar's time got to Poland, with the Vistula for their first barrier.

As every man, capable of bearing arms, had to carry three day's provisions in a sack, on his shoulders, the Gauls called these brave men Saxons. But they did not reach further than their second barrier, the Elbe, before the year 300; for their established principle was, to conquer and

settle for a time. After the year 300, the Saxons began to cross the Elbe, and again, as on the eastern side, to fight most desperate battles, with the Gauls and Romans; but Horsa, the leading chieftain of the north wing of their army (from whom the present royal family of England are descended), crossed the Elbe, and conquered to the Weser; making the Cawns's (king's) city his capital, which the Saxons called Hun over the Elbe.

The father of Odoles (or more properly Odoker), another general of a wing of their immense armies, crossed to the south, and commenced also a furious war on the Gauls and Romans. It was this preparatory step by the father, that enabled the son to fight his way into Italy, and afterwards to take Rome. The other chiefs, as they spread over the Elbe, commenced furious attacks also on all those opposed to them; some spreading themselves into Swabia, Bavaria, Bohemia, and Austria, while others boldly advanced to the Rhine, and made it their next barrier. Here again they rested for a time, and when they got acquainted with the countries and people, they then crossed with their families and cattle, and conquered for new settlements.

In this way were conquered Holland, all Germany, Switzerland, Lombardy, the Netherlands, and Gaul to Paris, and all Normandy, and the countries now called France. It was a later division the Saxons, coming out of Poland, who passed of through France under the distinction of Vandals, that settled in Spain; great numbers of them afterwards crossed the straits, and settled in Africa, all along on the sea-coast to Tunis. The

Goths (Smiths) were not Saxons but Gauls, and never joined the Vandals.

The Saxons also conquered Sweden and Denmark. Sweden getting its name from the word sqwad, being a division of Saxons, and Denmark from Dan their leader, or his army being of the tribe of Dan. The Lowlands of Scotland were also invaded and conquered by part of these ten tribes, and who settled there; but from using long pikes in battle were called Picts. The easterlings of Ireland were also Saxons. And almost every family in England are of Saxon origin.

When the Roman armies left England, which was then called Ailbane, from the white cliffs of chalk at Dover, the inhabitants being Gauls, and the descendants of Gomer, chose Vortigern for their king. But he being unable to check the inroads of the Scots and Picts in the year 470, applied for assistance to the Saxon chieftain nearest him; and he being called Gulfs, from the three gulfs of Lubec, the Elbe, and Weser, sent his eldest son, Horsa Gulfs, now pronounced Guelps (the great ancestor of our present great royal family), to conclude a treaty with Vortigern, and to be paid a certain sum of money. This being solemnly entered into, Horsa applied to the eldest son of the next chieftain, called Heneast, to join him, which he did. Horsa brought over 10,000 men, and Heneast 8000; and in two years drove back the Scots and Picts, and freed the country of England (the name Horsa called it, on his landing, was Angel-land, from its high state of cultivation, and fine villas and houses in Kent), of all its enemies.

Horsa and Heneast applied for the stipulated subsidy, which Vortigern said should be instantly paid. But being put off from time to time, they took possession of Kent. But Horsa being obliged to leave, to succeed his father, and Heneast dying, Vortigern refused payment altogether, and resorted to war to drive the Saxons out of the country. The Saxons, not being able to withstand such overwhelming forces, sent to another valiant Saxon chieftain, Kerder Hael (whose father had come from Rome in a Roman military dress, and his father had come from Judea) to assist them with his powerful forces.

Kerder Hael agreed, and embarked his great army and renowned generals, and sailed for the coast of Kent; but being prevented landing from storms, directed their course to the west of England, and landed and conquered all before them in the year 543. His grandson, who was called by his father, Brothers, went to Hamburgh, and, being joined by thousands, landed in the Humber, and conquered all before them in the year 560, and took possession of all the north of England. His followers gave him the name of Ethelfred. He sent his son, Prince Hamel, into the west of Scotland, and he in turn conquered all before him, and settled there, building a residence, which they called Hamilton, and from him the noble family of Hamilton is descended. Prince Hamel sent his son forward to the country, which is now called Sterlingshire; and he also conquering, his father and the army gave him as his reward, a fine ley of land. He was of course called Finley, and his son was called, after his death, Finleyson, but in after ages has been written Finlayson.

The visible Hebrews are few in number, compared to their brethren the invisible ones. But until the Turkish empire falls, the descendants of Jacob must remain where they are. When that takes place, all nations will not only assist in restoring the Hebrews, but also assist in building Jerusalem on each side of the river Jordan.

Isaiah lx. 1. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

2. "For, behold, the darkness shall cover the earth, and gross darkness the people, (meaning belief in the solar system); but the Lord will rise upon thee, and his glory will be upon thee.

3. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

8. "Who are these that come as the clouds, (meaning the Jews returning in immense numbers), and that fly as the doves to their windows.

9. "Surely the isles shall wait on me, (meaning Great Britain and Ireland); but the ships of Tarshish first, (meaning London the modern Tyre), to bring thy sons from afar, their gold and silver with them, to the name of the Lord.

10. "And the sons of strangers shall build up thy walls, and their kings shall assist thee: for as in my wrath I smote thee, so in my favour I will shew thee kindness.

12. "For the nation and kingdom that will not assist thee shall perish; yea, shall be utterly wasted."

Jeremiah xxxi. 4. "Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shall go forth in the dance like them that make merry."

GENESIS, CHAPTER THE FIRST.

“ 11th Verse. And God said, Let there be light in the firmament of the heaven, to divide the day from the night, and let them be for signs, seasons, and for days, and for years ; and let them be for lights in the firmament to give light on the earth : and it was so.

12th Verse. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

13th Verse. And God set them in the firmament to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness : and God saw they were good. And the morning and the evening were the fourth day.”

THE SUN.

The greater light to rule the day, is what we call sun. It is made of celestial fire, nine hundred miles in diameter, and not 890,000 miles as the Newtonians make it ; and its circumference is 2,700 miles, and not 267,000 as the Newtonians make it. It is placed 21,600 miles, being our earth's circumference, from our earth's surface ; and not 95,173,000 miles from us, as the Newtonians assert : for half a second on their angles, as they say themselves, makes its distance ten millions less or more, as it may happen. In fact, Newton, in a letter to Dr. Bentley, still extant, says, “ it was of little consequence, the making the distance forty millions of miles or fifty millions of miles, for that either of them would do well enough.” This is one way of

establishing distances; but as Newton guessed the size of the sun to be just nine hundred times larger than it really is, he was resolved to fabricate a corresponding distance; just as a man in a field, seeing a rabbit, was bent on making the size of an ass, and the little tom-tits about the rabbit to be geese: he must also, to make the delusion correspond, make his distance, instead of yards, to be miles. This was the exact method Newton adopted with respect to the size of the sun, and its distance from us. And on this he founded all his wild and absurd mathematical calculations, and fine-spun theories, to deceive and to be deceived. If he himself was not the ass, he first imagined the little rabbit to be; the world will say, his followers from being tom-tits are now the geese!

The sun, that we daily see, is made one-eighth of the size of our earth, and not one hundred and twenty-four times as the Newtonians assert; and its distance and size is regulated to answer solely our earth, and to enlighten one-half of it at a time. It resembles the colour of fine shining brass, with darker spots of the same brassy colour on it; and which our eyes can see, if the air is very clear; and this is evidence, that the sun is much nearer us than the Newtonians give out. As to millions of miles, no eye or glass could see the distance of one million of miles. He that formed the eye, surely knew best the distance it could see; and he formed every thing to answer and to correspond to that formation of sight. As the earth is the centre of the universe, and all we see—sun, moon, and stars, being made for its sole use, and to revolve round it every twenty-four hours, they are all placed at such distances

that we can see, and be benefited by them ; and instead of billions and hundreds of millions of miles, the very outer circle of the stars are only 27,600 miles from our earth's circumference, and that distance we can see, but no further ; and it is for this reason no glass can magnify the stars !

The sun is not round, though from its distance it appears so : for it is oval—one end made larger than the other, to favour its velocity, and to keep it steady in its course, the larger end being always foremost. This is consonant to the system of nature, and of genius in man, by the construction of ships to sail, of birds to fly, and of fish to swim—that part of the body next the head being always largest. This celestial orb of light and heat to us, has been weighed by Newton, and he makes it two hundred and twenty-seven times heavier than our earth. Can any one believe this ? I hope none. It is presumptuous, and lying with an impudence bordering on madness.

The sun is made to decline, exactly parallel and perpendicular to our earth's circumference, twenty-three and a half degrees on each side of the earth's equator, it being suspended in, and to float and fly in a furious wind, in a spiral orbit, equi-distant from the earth's surface. And this wind is so regulated, that its fury decreases regularly, from the equinoxes to the solstices, or sun's greatest declinations, in an exact ratio, or proportion, as the diameters of the spiral orbits decrease in going to the solstices, and to increase again, in the same manner, until the sun reaches again the equator or equinoxes : and this is so exactly balanced, that if the sun, which he does, looses on a well-regulated clock, after leaving the equator or equinoxes, the sun gains again in the

same proportion as he returns from the solstice to the equator or equinoxes again.

This is an additional evidence of the care and exactness God has constructed and formed his system of the universe. All is harmony and order in his system. God does not require fiery comets to fall in his sun to feed it, for it is celestial fire, hot beyond any combustible heat we can make; no length of time can wear it out, and no velocity of motion can increase its heat: God does not require to give his sun axical motion, like a coach-wheel or boy's top, to enable us to see with our eyes, or glasses, the darker spots in the sun's disc move or change, because this moving or changing, is entirely owing to the position we are in, to that of the sun at the time. For as the sun rises in the east, comes to the meridian in the south, and sets in the west, daily, we for certain see three sides of this fiery globe, and the darker spots appear or disappear, or to increase or decrease, as he pursues his rapid course, of no less than about $106\frac{3}{4}$ miles a minute, or $6,412\frac{1}{2}$ miles an hour.

But great as this is, and swift as Solomon calls it, it is nothing to what the Newtonians give our earth of loose water, clay, sand, and rocks; for they make it fly at the inconceivable velocity of about nineteen miles a second, 1133 miles a minute, 68,000 miles an hour, 1,632,000 miles a day, or 597,850,680 miles a year. This is velocity with a witness, faster than we can count numbers! But it is of a piece with all the rest of the false and wild Newtonian system, constructed in fancy, matured in duplicity, and promulgated to the world in impudence, and lying, —praising God for making millions of suns and

ten thousand millions of worlds, in order the more effectually, slyly to call God a liar, and the first chapter of Genesis a falsehood.

If our sun's spiral motion round our earth was as wide asunder as the moon's spiral orbit, we should positively see the sun's motion towards us daily, when declining north, in the same manner as we see the moon advancing to us. But that spiral advance of motion, declining north and south, is only about sixteen miles a day, whereas the moon's spiral motion is two hundred and forty-two miles daily, besides the going round our earth every twenty-four hours. This motion of the moon, when full, any one can see, especially in a still night, with a few seemingly stationary clouds in our horizon, or between us and the moon; and any one will see how rapid she advances towards us; and it is this simple, and even natural fact, that confounds the Newtonians in their ridiculous system of attraction and repulsion: for we see with our eyes that the moon is neither attracted nor repulsed.

When the sun declines, north or south, there is summer in the one hemisphere, and winter in the other: and then the sun enlightens the one pole twenty-three and a half degrees, while she darkens the other the same. The sun does not set to the north-pole for six months; but the Greenland ships in leaving the ice, when night begins to commence, and the moon shining round the pole, are lost in astonishment, in seeing the moon, as they call it, following them in the sea: for the sun's rays on the fields of ice are the exact light and effect as that reflected from the moon; and so it ought to be, for both are frozen water or ice. For nothing we know of, but crys-

taline bodies of ice, or glass, or polished metal, can reflect light; and we, in lighting up our rooms, put candles before our looking-glasses or mirrors, to reflect to us the candles' lights. We, in this, as we ought in all things, try to be the faithful imitators of our great Creator, who created our sun to enlighten one-half of our earth, and to afford us heat; and the moon he made of frozen water or ice, to reflect to us the sun's light, when the sun is on the opposite side of us. God made the stars also from the water; he ordered up into the firmament, or sky, on the second day of the creation, to reflect the sun's light;—for they are not suns to other worlds, as the Newtonians suppose: for God only created one sun, and one earth; and therefore the other suns and earths must be created by the Newtonians, for God disavows them; and the first chapter of Genesis gives the lie to the whole. Let us then believe in God, and trust to his account of the creation!

The Newtonians are not content with whirling our earth about to make their day and night; but they must also whirl their enormous sun of 890,000 miles in diameter; and for what reason? because they give the earth axical motion, the sun, moon, and planets must have them too. This may be their reason; but I believe the more knowing ones have a different reason, but are afraid to tell it, for fear of exposing their solar system. For the very spots in the sun establish the fact, that the sun is in motion; for we see them increase and decrease, go and come, as the sun declines too or from us, and as he rises every morning in the east, comes to his meridian altitude in the south, and sets in the west. By this means we have always three sides of our sun

daily, and more or less so as he declines, to or from us ; consequently the spots on the sun increase or decrease, go and come, as the one side or the other side comes round, or goes from us. This would have been a better reason than the one they give, for then they must give an axical motion to their sun, in a circumference of no less than 2,670,000 miles, to correspond with the changing of the spots.

As the Newtonians have put our earth in motion, in an orbit of 597,850,680 miles yearly, the ecliptic must also be put in motion to accompany our earth, flying at the marvellous speed of nineteen miles a second ; or how can the moon, that must accompany our earth, pass through that ecliptic every lunation, as we daily see. Here again the Newtonians wish to be silent, and, in fact, are confounded ; for they must either sacrifice their solar system, or create a lunar system ; for both, I maintain, cannot exist together. The ecliptic is invariably the same, and the sun passes through the twelve signs every year, and the moon every lunation ; so that if the earth is in motion—the ecliptic, or sun or moon must be dispensed with—they cannot both have it ; and this confirms beyond a possibility of doubt, that the sun is in motion round our earth, as well as moon ; and that our earth is at rest.—I know it is so ; and I have, and I will prove it again and again, that it is so. Only observe the sun when he rises or sets with a star, he will next day or night be in advance, or on the other side of the said star, as the sun's declination is north or south ; and as his declination increases the distance increases, which proves beyond question that the earth is

at rest, and he declining round it daily, exactly north and south ; for every day his meridian altitude is exactly south, which could not be if the earth was in motion.

The sun's declining, north or south, is but sixteen miles a day, whereas the moon's is two hundred and forty miles, consequently the sun's advance to or from us, is not so visible to our eyesight as that of the moon's ; but I maintain it is visible, and you have only to mark it by any object on our earth, for the shadow of that object will increase or decrease as the sun declines south or north. Now, if the earth was in motion this could not be ; for they make the earth's orbit an extended oblong, two sides nearly rectangular, and in this rectangular course the earth must be in for weeks, and even months, and consequently no increase or decrease of shadow could take place, until the earth got in the turn of the immense oblong of nearly six hundred million of miles, and then farewell to the sun's declining south or north, for it must be east and west. Or they must reverse our equatorial and polar diameters, and all our latitudes and longitudes, and our icy poles must alternately be where we know they are, or where we know our torrid zone is.— It is said of an habitual liar, that he must, to be at all consistent, lie through thick and thin. And so it is with the Newtonians. They have, in fact, told more lies than all the world beside. Many honourable, and even just men are among them, and they have often candidly admitted the falsehood, and even the inconsistency of the solar system ; but being taught to believe in it, and as many now make their bread by it, they must ad-

here to it; for as the goldsmiths of Ephesus cried out, "Great is Diana of the Ephesians," so must they cry out, the great Sir Isaac Newton:

The Newtonians, not content with the making our globe of loose water, clay, sand, and rocks, fly at the rate of nineteen miles a second, 1137 miles a minute, 68,263 miles an hour, 1,637,832 miles a day, and 597,850,680 miles a year, to make their sun, of 890,000 miles diameter, decline south and north; they must also, like a potter, make our globe not a sphere, but to resemble a bowling-green ball, or in the exact shape of a garden turnip, or oblate spheroid, shortening the polar diameter to 6,000 miles, and increasing the equatorial to 8,400 miles, which every year's experience, by our Greenland ships, shows to be a lie: for they find that the sun only enlightens round the poles $23\frac{1}{2}$ degrees, instead of $33\frac{1}{2}$ degrees, which their shortening the polar diameter must do: besides they could not sail higher than the 80th degree of latitude, whereas they can sail within 10 degrees of the pole; and if Newton's sun really existed they could sail round the pole, if Newton had not flattened the poles; for his sun being 989 times greater than the real sun, and 124 times greater than our earth, there never could be any ice, or even darkness, at either poles. All the trials of navigation, and the ebbing and flowing of the tides, show there is no contraction of the poles from diurnal motion, nor the least accumulation of water or earth at the equator. I am certain that ships could not sail to Greenland, if the poles were contracted and flattened, as Newton says; for ships would slide down, and never could mount up again.

A sun, 989 times greater than the real sun,

and 124 times greater than our earth, must, instead of rays, overspread our earth, and burn it up : and its immense size, by extending lengthways 890,200 miles, must reach beyond the poles of our earth, no less at each pole than ~~4~~402,500 miles. This would instantly melt the ice at the poles,—we could have no winters, or change of seasons ; and surely no night, or eclipses, for the rays of such a sun would nearly spread all round our earth, and almost meet in the opposite centre of the equator. There might be twilight there for an hour or two only. Moon and stars might glimmer for that time only, and as such they would be of little use unto us. The earth's shadow would be so bent in, and shortened one-half in length, that we could have no eclipses of the moon. And if we could have no eclipses of it, we could still less have of the sun ; for the moon's shadow could never touch the earth, nor within half the moon's distance from our earth.

When men get wild in their ideas, and their distempered imaginations bewildering them more and more, and as impossibilities and difficulties present themselves to their overheated brains, they are at a total loss to account for the snow being all the year, even on our highest mountains, or even snow clouds, between our earth and their tremendous sized sun. They should have thought of all this before venturing to construct a wild system, that is completely repugnant to our reason, and at variance with our eyesight. Man may, and it is very proper he should, and God has given him genius for that purpose, to construct machines on earth for his own use ; but it is God only that could construct the system of the universe, and he surely does not

want man's assistance to improve it, or new fashion it. It is already perfect, and all order and harmony; no atoms to form new worlds—no comets to feed our sun with fuel—no attraction and repulsion to prevent the earth, sun, or moon's meeting or falling into one another—no centripetal or centrifugal forces, to make them whirl about, or even fly nineteen miles every second—all this is incoherent nonsense and ridiculous jargon, of madness and folly, to bewilder and deceive!

God having created the sun in that proportion to answer our earth, being one-eighth of the earth's size, and not 124 times greater than our earth, causes its heat within one thousand miles of it, and five miles of our earth, come through such cold regions, beyond every thing we know here below, that its rays are so benumbed, that until they reach our earth's surface, and the mild air and atmosphere round our earth, they do not revive; and being thereby hotter at our surface they gradually cool, until, at three to five miles high, they lose again their revived rays: and it is by this wise ordination of God we have clouds of snow in the air to descend, and as they come nearer our earth, to water our fields to afford us food, and drink for man and beast. And it is entirely owing to this we can live; for two or three miles higher on the mountain tops perpetual snow lies. Such cold regions are not only necessary for moon and stars to float and fly in, but they are absolutely necessary to temper the sun's rays, to make them bearable for man; and even with all this tempering, man could not live in the West Indies, if God had not also tempered their burning heat with a sea breeze during the day, and a land breeze during

the night. If this is necessary, with a sun only one-eighth of the earth's size, what must be necessary with one 124 times larger than the earth itself? Answer this who can. For man and beast, birds and creeping things must be instantly burned up, and our seas quickly dried up, for the heat from such a sun, 989 times greater than our sun, must make the sea boil like a caldron. And if we could live, we should have dressed fish every day to our table, instead of having the trouble we now have to light fires and boil them. Newton ought therefore to have been our creator, and our God his creature; for our God has not been half so attentive to us as this Newton has, to save us lighting fires, or boiling fish.

As God created the water from vapour or thick cloud, so he makes the clouds, we see, again from vapour or mist, which the sun is constantly drawing up, by its powerful rays, to the air or firmament; and at three miles high it is frozen into snow, and being then light, is blown about in clouds to every point of the compass. And that of the mist or vapour, that does not reach the freezing point, before sun sets, falls down again as dew, to water our parched meadows; and this is also wise ordination. But nothing of this kind could well happen, if Newton's sun was in the heavens; for it would scarcely ever set, and its heat would burn all up, and prevent clouds forming or rain falling. We then could have no cattle in our meadows, nor sheep on our downs; and then farewell for ever to the fine roast-beef of Old England, which all the world so much admire. Well then I think, as all men I hope will do, that we will have God again as our Creator, and not Newton, who would literally starve us,

and broil, or roast us alive, by the heat of his sun, 989 greater than God's sun!

To proceed now with God's system, exposing as false Newton's, as I advance. The sun, by revolving round our earth every twenty-four hours, makes our day and night, and as he declines on each side of our equator, $23\frac{1}{2}$ degrees, he makes our year; and he requires 365 days, 5 hours, 48 minutes, and 57 seconds, to bring him to the equinox he set out from the year before; and we have then equal day and night all over the earth, which, if Newton's system was in reality, could not be; for there could not be with his tremendous sun, 124 times greater than our earth, equal day and night, but light for twenty-two hours, and only two hour's darkness, or rather twilight.

Man in his disposition, and beast and fowl in their natures, give the lie direct to Newton's system; for they require, and do enjoy regular rest, and under his system, as a bad master, they could have little or none—every living thing would soon wear out, and disappear: and Newton and his followers would then, when too late, see the madness of their system, and the woeful waste,—no man left to till the ground—no beast or fowl to live on—no horse to draw their carriages, or to bear their burdens,—they would instantly run stark mad, or go and hang themselves.

If the sun starts from a point in the heavens, at the equinoxes, or any other place, it requires twenty-eight years to bring him to the same point again, to answer the exact day of the week, and the exact day of the month; for the odd hours, minutes, and seconds make an odd day every fourth or leap year, and of course an additional

week every twenty-eight years ; and this is called the cycle of the sun. The sun is perfectly regular with a well-regulated clock at the equinoxes, and of course is often so, if not always so at the solstices, the current having then to turn with the sun, and has to perform its least spiral before commencing the returning increased spiral orbit ; for in declining from the equator to us the current regularly decreases, to answer his decreasing orbit to the earth's surface, and increase in the same proportion in returning.

The sun, in going from and coming to the equinoxes, performs his daily course round our earth in the twenty-four hours nearly, being a few minutes sooner as well as a few minutes later, but that is entirely owing to his spiral orbit, which, though it is always an equal distance from our earth, its diameter decreasing and increasing as he goes from, and returns to the equinoxes ; but what he loses one way he gains the other. The sun, in going from the vernal equinox to the summer solstice, is faster than the clock ; from the summer solstice to the autumnal equinox, the sun is slower than the clock ; and from the autumnal equinox to the winter solstice, the sun is before the clock ; and from the winter solstice to the vernal equinox, the sun is slower than the clock.

If the sun starts from a star at the equinoxes, he will be behind that star, at the same equinox, next year 50 seconds of a degree, which will take him up 20 minutes, $17\frac{1}{2}$ seconds of time, to overtake and reach that star again ; and this 20 minutes and $17\frac{1}{2}$ seconds, added to the 365 days, 5 hours, 48 minutes, and 57 seconds, is what is called the sederal year of 365 days, 6

hours, 9 minutes, and $14\frac{1}{2}$ seconds; and the civil year is made a mean between them of 365 days and 6 hours, which gives us the leap year of another day every fourth year; but at the expiration of every twenty-fifth leap year, or every hundred years, we must have no leap year. It is owing to this we have the old and new style. This sederal year infallibly proves, that it is the stars that have preceded the sun, and not our equinoxes fallen back or receded, as Newton and his followers wish to assert. But their whole system being erroneous, owing to their stationary sun, and furious revolving earth, nineteen miles every second, they are obliged to tell another lie, and say the equinoxes fall back, instead of the stars to advance. These stars they make fixed and stationary, and suns to other worlds of their creation; so they have no idea of the daily revolving and precession of the stars, or their yearly getting before the sun 20 minutes and $17\frac{1}{2}$ seconds, though they see those very stars in their lifetime advancing, of course very slowly, from one degree to another degree of the signs; for that takes up seventy-two years, and in 2160 years all the stars now in Virgo will be in Libra, and those stars that were, at the creation, in Virgo, are now in Scorpio.

The very eclipses of the sun establish the sun's motion, and his revolving daily round our earth, as well as the moon. For if it were not so, an eclipse of the sun would be at least double what it is, if the sun did not advance while our moon fell back; for the difference of the motion between both luminaries is two minutes an hour: and if the sun was stationary, as the Newtonians say, the eclipse would be eight hours instead of

four, or the moon must fall back four minutes an hour instead of two. This incontrovertible fact will be conceded to me, as they themselves make the moon fall back two minutes an hour daily; but on the day of eclipses they must make it four minutes an hour to clear the sun. Every step we go we see their difficulties, and the entire destruction of their wild system. Eclipses of the sun are seldomer seen than those of the moon, because the moon's orbit is but one-twelfth of that of the earth; and though it comes as often in contact with the sun, as it does with the earth's shadow, it does not cast its shadow, so often well defined, as the earth does her shadow for the moon to pass through. The moon's shadow may be on the earth's surface, about 400 miles in breadth to 180 miles. The sun, being one-third larger than the moon, causes us to see all round the moon's outer circumference a brilliant dented ring of light; and this incontrovertible fact proves to us, that the moon has an uneven surface, and that, in fact, it is a mass of frozen water, for nothing else could show that brilliant ring.

Eclipses of the sun would happen at every change of the moon, if God had not wisely ordained the moon to fly round our earth, in a spiral line, 5 to $5\frac{1}{2}$ degrees from the centre of the sun's orbit; so that it is only when change happens about the moon's nodes, or its apogee and its perigee, when the sun, and moon, and earth come in a line, or nearly so. There are generally two eclipses of the sun yearly, and there may be three, and perhaps four. But there can be only seven eclipses of both luminaries, for there can never be eight. If it were not for the

moon's falling forty-eight minutes daily behind the sun, and this obliquity of the moon's orbit to that of the sun's orbit, coincident and cocentric to the earth's circumference, eclipses of the sun would continue for at least eight hours, and thus destroy and render the sun's light and sun's heat less than we now enjoy them.

If man will not believe his eyesight, or be convinced from argument and proofs, that the sun is in motion and the earth at rest, I trust that he will believe that there is a God, and what he says must be true, and that the first chapter of Genesis is from him, and solely for our belief and our information. I shall further repeat again, which I cannot do too often, that God himself declares throughout the Scriptures, as the record of all he had created and made, that the sun, moon, and stars were in motion, and the earth at rest in the centre of the universe.

Joshua x. 12. "Joshua, in the sight of Israel, said, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13. "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

If the earth had been in motion, it was easy for Joshua to command it to stand still. But Joshua knew better; and God, that created all things, surely knew that the earth already stood still, and that Joshua must command the sun to stand still, which was in motion. Joshua did so; and God instantly made it to stand, which to God was a

most simple, and even natural operation,—by instantly suspending the propelling current in which the sun flies, or reversing it for a time, which we see twice every year at the solstices, in returning the declination, north or south, as the case may be.

King David, the man according to God's own heart, knew well that the earth stood still.—Psalm xciii. 1. “*The world also is established, that it cannot be moved.*” Psalm civ. 5.—“Who laid the foundation of the earth, that *it should not be removed for ever.*” And in Psalm cxix. 90. “Thou hast established the earth, and it *abideth.*” And again, David saith, “Oh, Lord, thou maketh the *ordinances of heaven to go their courses*, but the round world thou hast established immovable.

Can words be more expressive or conclusive that the earth is at rest, and the sun, which is unquestionably indeed the principal ordinance of heaven, is in motion, and performs its daily course round our immoveable earth. And the words *round world* establish that the earth is a sphere, not an oblate spheroid, or shaped like a garden turnip, as the Newtonians wish to assert to answer their earth's motion.

King Solomon, the wisest man that ever lived, and to whom God communicated every thing, from the smallest to the greatest of his works of creation, saith in his never-to-be equalled writings on the duties of a king, “that he knew the change of the seasons, and *the turnings of the sun.*” Also in Proverbs iii. 19. “The Lord by wisdom hath founded, or fixed, the earth; by understanding hath he established the heavens.” And in

Ecclesiastes, i. 5.—“ The sun also *ariseth*, and the sun *goeth down*, and hasteth to his place where he arose.”

Is it possible for language to be more positive and convincing, and from such unquestionable sources of wisdom and truth as the foregoing? For to reject or disbelieve them, would at once establish that the Newtonians are either blind or in dotage. They are either entirely unbelievers in God and his Scriptures, or totally ignorant of his word and the great and able writers thereof. As they are so enamoured of Greek fables and Greek authors, both Aristotle and Archimedes, and even Homer, say that the sun was in motion. And as they are so fond of profane history, they cannot object to Herodotus, who, after mentioning the flight of Senacherib's army, says, “ that the sun, in times past, had inverted his course, and *risen in the west four times.*” Not four times on that eventful day, but four times prior to, and including that day. Now this Herodotus is called by Cicero, the father of history. The sacred historian, after mentioning the flight of Senacherib's army, states that the sun rose again in the west; that is, was made to retrograde, as we daily see the planets do.

That Solomon was a very great and well informed astronomer; his work of the zodiac, which is sculptured upon the ceiling of his never-to-be equalled building of Balbec, is still extant, will still sufficiently confirm the fact. And to this very zodiac is all Europe now indebted for all they know of heavenly bodies. If the different barbarians, who were allowed by God to plunder and destroy Jerusalem, had spared the inimitable monuments of Solomon's wisdom and art, we at

this day should have had his system of astronomy. But as none of the inhabitants were even allowed in their captivities to take any article but the clothes upon their backs and a little food, every thing of the fine arts were of course lost ; and the Scriptures would have been lost too, if God had not taken special care, even in a miraculous manner, to save and preserve them, as is authenticated by Jeremiah and others.

2 Kings xx. 9. “ This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken : shall the shadow go forward ten degrees, or go backward ten degrees ?

10. “ And Hezekiah answered, It is a light thing for the shadow to go down ten degrees : nay, but let the shadow return backward ten degrees.

11. “ And Isaiah the prophet cried unto the Lord : and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.”

Isaiah xxxviii. 7. “ And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken ;

8. “ Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.”

Can words be more express, or language more conclusive, establishing beyond all doubt, or even controversy, that the sun is in motion ; and that God has at times made it stand still, and even to retrograde. There is no more difficulty in this than in God’s making the planets constantly do so, as we constantly see them to be stationary and

retrograde. For the current of air, in which the sun floats and flies, is as much at God's command as the current of air in which planets revolve. And at God's command the sun must stand still, or retrograde, as he orders. God never needs to go out of the course of nature, for all nature is subservient to him; and he could as easily stop the sun's course, and make it retrograde, as we can stop a clock, or put back its hands.

But to close my incontrovertible quotations from Scripture, I shall only further add, what the wise and pious Zerubbabel says, in his exposition of the force of truth: 1 Edras iv. 34. "That the sun is swift in his course; for that he compasseth the heavens about, and fetcheth his course again to his own place in one day."

In order however to make certainty more certain, and to remove every shadow of ideal doubt; and to fully establish, and conclusively confirm all I have said and written, I shall refer every one to the very able, satisfactory, and truly invaluable writings of my ever-to-be lamented friend, Mr. Richard Brothers; who proves, beyond all doubt, that the earth is at rest; and that the sun, moon, and stars, daily revolve round it. His like we shall never have again, for goodness of heart and for every amiable virtue; his enlarged understanding and comprehensive genius were all of the first rate,—the free gift of God, and improved and enlarged beyond that of any man I ever knew, or could know. His name and his works will remain while the sun and moon shall endure; and daily shall he be had in remembrance, and his name will be daily praised. He was neglected and despised, persecuted and oppressed; his life was that of sorrow and trouble, for it was counted

madness, and his end was without honour. But how could God's sacred record be fulfilled, unless all this had taken place and been literally verified.

Before closing my account of, and observation on the sun, and its daily motion round our earth, I should state, that the sun cannot go beyond its declination, north and south, or be at any one time nearer or farther off from our earth's circumference, though the Newtonians are obliged to make their sun so, and always irregular. For the mighty current of air, that moves all the fixed stars daily from east to west, bounds the sun's declination, north and south, and extends itself for a depth at least of one thousand miles above and below, and on every side of the sun's spiral current of air; thereby encircling and encompassing the said spiral current, in its co-centric and equidistant revolving current round the earth's circumference. This spiral current is greatest at our equinoxes, and decreases regularly as the diameter of its orbit decreases in going to the solstices, and increases from the solstices to the equinoxes again. And it is entirely on this account, that we, as the sun reaches our earth's equator, have, and experience what are called the equinoctial gales; for there the spiral current being strongest, and reaching its full limits of increase, to decrease again, acts on, at that season more forcibly, and presses downwards, the surrounding circular currents; which again acts on all the other currents, down to our earth, with greater fury than is usual, or is necessary to move our atmosphere, and to afford us continually changes of wind, mild or strong, from every point of the compass. For Solomon says, in Ecclesiastes i. 6, "The

wind goeth toward the south, and turneth about unto the north: it whirleth about continually; and the wind returneth again according to its circuits.”

It is also this same furious spiral current, in making the sun decline to us, that causes the first half of our summer to be colder than the other half, though the sun is then getting farther from us, because the air is coming to us instead of going from us; and it is for this reason that the last half of our winter is colder, and more given to freeze, than the first half of our winter, though the sun is daily coming nearer and nearer us. This is so plain, that it is only necessary to ask any one to stand before a fire, in an open field, and that person will find that it is colder to have the air blowing in his front than behind him.

It is the sun's heat, influence, and motion round our earth, as is wisely ordered, and its declining north and south of our equator, that entirely causes and regulates all our currents of air to keep our atmosphere sweet and in constant motion, from the dead calm to the hurricane; so that man might live, and plants grow—fowls to fly, and ships to sail. For all the currents of air in the firmament, except the spiral ones, in which the sun, and moon, and planets revolve, are in continual circular motion, from east to west, all round our earth, to within five miles of the earth's circumference. From these, and these only, is our earth supplied with the different airs, or winds; from the calm to the breeze, and from the gale to the tempest. And by the sun's daily heat, influence, and revolving round our earth, they are made to go and come, to and from every point of the compass; to increase and decrease, or die

away, as the sun declines from us, or declines to us. Our hot or cold weather, our dry or wet weather, are all regulated in the same manner—by our sun's daily heat, influence, and revolving round our earth, in a spiral current, and declining north and south of our equator. And when the sun reaches that point, the circular currents that the sun's presence drove before him, as well as those that followed after him, come then in contact, and we experience here below what we justly term equinoctial gales; and which, more or less, and sooner or later, in one place or in another place, are all the world over.

How man could be so stupid as not to see and feel all this, is to me matter of astonishment; for we could not have that constant variety and varied changes in our temperate climes without the sun's heat, influence, and diurnal motion round our earth. The trade and periodical winds in the tropics, are specially ordained by God there, and there only; so as man might live, and be able to navigate these almost boundless oceans. The monsoons blow six months one way, and six months another. The winds in the West Indies blow in the day time from the sea to the land, and from the centre of the islands to the sea again during the night. Can man not see this, and not be lost in astonishment at that goodness and care of an Almighty God, so visible in all his works? yet it seems God is not seen or recognised by the Newtonians; for they wish to persuade us we were all formed from chance and atoms, and that there is no God. And that the sun, from being hot is cold, (for so they now assert), and instead of its moving round our earth it stands still, and our earth moves round it.

THE MOON.

“The lesser light to rule the night,” is what we call the Moon. It is entirely made of frozen water or ice, part of that water that ascended upwards at God’s command, on the second day of the creation. It is 600 miles in diameter, and not 2160 miles, as the Newtonians make it. Its circumference is 1800 miles, and not 6480 miles as they make it. It is placed exactly half way between the sun and earth, or 10,800 miles, and not 240,000 miles as they make it. The diameter of its orbit is 28,800 miles, and not 600,000 miles as they make it. Its circumference is 86,400 miles, and not 180,000 miles as they make it.

The moon is not round, but shaped like the sun, with one end larger than the other, to assist its velocity, and to keep it steady in its course. It is placed in a furious concave spiral current of air, at an angle of 5 degrees from that of the sun’s orbit, or the earth’s axis. It declines north and south of the earth’s equator $28\frac{1}{2}$ degrees each way, which it performs in 27 days, 7 hours, 42 minutes, and 40 seconds. But the sun having got in advance about 7 degrees, it requires 2 days, 5 hours, 1 minute, and 32 seconds for the moon to overtake the sun again; consequently, from change to change, it requires 29 days, 12 hours, 44 minutes, and 12 seconds.

By this means the moon’s spiral oblique orbit intersects the sun’s spiral orbit in two diametrically opposite points, which points are called the moon’s nodes. The one that ascends over our heads, in our latitudes, the ascending node; and the one under our feet, or opposite side of our earth, the

descending node. But as the moon falls back daily 48 minutes from that of the sun, these nodes are always shifting and falling back,—not advancing, as the Newtonians assert: for the earth being at rest, they cannot advance; and this constant operation of these nodes proves it to be so, as plain as proof can be. In fact, all the confusion and perplexity that the Newtonians get into, by the moon's progressive regular movements, are entirely owing to their attempts to make the movements answer their moveable earth; and as they will not harmonize and agree together, the blame is laid on the moon,—whereas it ought to be laid on themselves, for putting our earth in motion.

How, in the name of Heaven, can the moon's oblique, but unquestionably progressive regular movements appear uniform and regular to the Newtonians, who strive, and sedulously attempt to make the moon's movements answer their fixed and stationary sun, and their moveable earth; flying too at the marvellous rate of nineteen miles a second. Hear, oh heavens! and be astonished, oh earth! for it is faster than numbers can be counted, or even man can speak. The whole of the Newtonian system is inconsistent and contradictory, founded in gross delusion and palpable errors, matured in sophistry and deception, and kept together in mystery from fear, terror, and ignorance.

The nodes shift, or fall back, about $1\frac{1}{2}$ degrees every lunation, or about 19 degrees every year; and these 19 nearly, taken out of a circle of 360 degrees, gives a quotient of nearly 19, or 18 years and 224 days, which is the moon's cycle; for in that exact time have all the nodes fallen round

the moon's orbit, and the moon comes to the exact point of the heavens, the same day of the week and day of the month it was 18 years and 224 days before. And all the new and full moons, and all the eclipses happen again, for the next 18 years and 224 days, as they were for the by-gone 18 years and 224 days. If this is not regularity and uniformness, I am at a loss for the meaning of the words. I maintain, and will prove as I proceed, that the moon is perfectly regular; and the diversity and continual changing of the moon's movements are entitled to our highest admiration and wonder, as part of that wise and superlative system formed by God himself.

Owing to this shifting, or falling back of the nodes, the ascending node in Aries will, in 9 years and 112 days, be in Libra, and the descending node that is in Libra will be in Aries; and the ascending node that is in Libra will, in 9 years and 112 days be in Aries again, and the descending node again in Libra: and these two periods added together give 18 years and 224 days, which finishes the moon's cycle; and the number 19 being the nearest, it is called the moon's cycle, or golden number.

The Newtonians say, that on the parallel of London, that Aries rising with the ascending node makes an angle of $9\frac{1}{2}$ degrees, but when the descending node comes to Aries it is $20\frac{1}{2}$ degrees. This is no doubt the case, as the nodes have fallen back the one-half of an oblique circle, and we view it obliquely, or otherwise it ought to be only 19 degrees; and this again demonstrates that our earth is at rest, and that it does not bob up and drop down, but that the moon's orbit is oblique round it. This obliquity causes the moon to be

at greater and less distances from our earth, in exact proportion to the angle of the moon's orbit to that of the earth's axis. Consequently the moon's greater distance must be 11,100 miles; and the point that this reaches is called the moon's apogee; and the less distance is 10,500 miles, and the point it reaches is called the moon's perigee. These, like the nodes, are continually changing and falling back all round; for the axis of the moon's orbit is continually changing as the nodes fall back, so that every part of our earth has in the course of the 18 years and 224 days the moon at a greater and less distance from our earth; and that with the greatest uniformity and progressive regularity, for as the one distance increases the other decreases, and as the less increases the greater decreases all the moon's circle round and round our fixed earth continually.

This obliquity of the moon's orbit, and falling back of the nodes, are wise ordinations of God, to afford us the greater benefit from the moon's reflected light, and to prevent the monthly eclipses of both luminaries, which we should unavoidably be continually subject to; and that instead of a few minutes to three or even four hours, we should have them for six to twelve hours at least; for it is only the obliquity of the moon's orbit, that gets the moon out of the earth's shadow as soon as it does. For, though the earth's shadow is much bent in, from the rays of light dispelling it, on each side at the earth's poles, still it would be perfectly sufficient to keep the moon in it, if the moon's orbit were cocentric to the sun's for that length of time; for while the moon moved, so would the sun move to continue the shadow: but the moon's orbit being oblique, it gets the moon

out of it : the moon is dim for some time, until it also clears this dispersed or demi-shadow, that is bent in from the sun's rays. The earth's shadow extends a little beyond the moon's orbit, and terminates circular,—not with a point, as the Newtonians make it. As the breadth of the earth's shadow is bent in, or narrowed, so is its length curtailed and shortened by the same means—the sun's rays.

We have eclipses visible and invisible to us—not less than four yearly, two of each luminary ; we may have seven, but we cannot have eight. The eclipses are generally about the nodes, or within 12 degrees of them ; but they also happen at the apogee, or within 10 degrees of it ; and at the perigee, or within $12\frac{1}{2}$ degrees of it. Those that happen in the exact node, when the moon is said to be in its syzygies, are of longest duration ; for they are total and central, the sun, and earth, and moon, being then all in one line, and the moon will be then in the earth's shadow near four hours. The moon being less and less in the earth's shadow, is entirely owing to altered positions, and its oblique orbit, which reduces the time of eclipses from the longest time to the very least. As to eclipses going off, as the Newtonians assert, at one pole and returning at the other, is like all their other assertions, false and inconsistent. For as neither sun or moon can go out of the zodiac, of course eclipses cannot ; they are no doubt continually but progressively varying, as the nodes fall back, and we may have more one year than another year, and visible and invisible. But in the 18 years and 224 days of the moon's cycle, we shall find we have one half, or nearly so, of eclipses, on each side of the equator,

and to that of the sun and moon's extreme declinations, north and south, when they must all return, if not exactly as they went, but as they have returned before, and as they will always return and go until time is no more. How then can the Newtonians charge the moon with irregularities? The fact is, the irregularity is in their solar system,—it will not answer. How can it,—it is not founded in fact, nor bottomed in truth. It is a Greek fable, adopted and improved on by Newton by his sophistry and fine-spun fallacious theories, that the ugly and deformed bantling can scarcely be known to belong to its original father, Pythagoras.

When the moon is full at the equinoxes, and the nodes corresponding, we have the moon rise the moment the sun sets, and that with little variation for a night or two; for there being no obliquity in the moon's orbit, equal portions of the ecliptic rise as equal portions descend. These moons are called the hunter's and harvest moons; and in harvest time they are of the greatest use in enabling the husbandman to carry home his corn, till the sun shines again, if he chooses. It is also wisely ordered, that our winter full-moon should be as high and as long up as our summer sun; and for about fourteen days every lunation the moon enlightens the pole for $28\frac{1}{2}$ degrees, while the sun enlightens the other pole.

As the moon is not forced round our earth with the same velocity that the sun is, its regular light on the earth, from east to west, is less than the sun's by 720 miles daily, or 30 miles an hour, which in its orbit is equal to 2842 miles, 1368 yards, a day, or 118 miles, 792 yards, an hour; and it is this difference between both luminaries, that causes the

full and change of the moon continually, which, in the calculation of time, is equal to 48 minutes daily, or two minutes an hour, or thereabouts. And it is this that causes the moon to be later and later every night in rising, and that causes the nodes to fall back, and with the moon's oblique orbit to cause so few eclipses visible and invisible.

The moon cannot decline beyond the $28\frac{1}{2}$ degree, or get farther from our earth, at its greatest distance of 11,100 miles, or its least distance of 10,500 miles; the universal circular current encompasses and circumscribes the moon's orbit every way to a depth of about 500 miles, but down to our earth within five miles. Consequently, if the sun's spiral course, far mightier than the moon's, could be affected by this universal circular current, what must the moon's spiral course be, which is also so oblique to it, whereas the sun is always perpendicular to it. Why, according to nature and our reason, it must be much more; and this at once satisfactorily accounts for the moon's alleged or supposed irregularities, and her moving quicker and slower, as times and seasons appoint and direct. The moon being only half the distance from us that the sun is, and no rays of it to dazzle our eyes, we see this quicker or slower movement of the moon more perfect and distinct. The shake or tremulousness of the moon, is only the fury of the current on it—its velocity, and its oblique course, that makes the moon appear so.

The moon's spiral current, like that of the sun's, moving obliquely too, pushes away from it the universal circular current; and at change and full, and at quadratures too, in some measure,

it for certain more powerfully pushes this universal current from it, and thereby causes our almost uniform, if only temporary, changes of wind and weather at these times. We, from experience, are accustomed to look for this change, and we are not often disappointed. From the sun's influence and motions, joined to these two great spiral currents, in constant operation, and the less ones of the planets, are our earth's atmosphere, and vital air kept in constant motion, from the calm to the storm, and from the breeze to the gale ; and to every point of the compass too, turning about every way.

As it was absolutely necessary that God should cause our atmosphere to have this indispensable motion, for life and usefulness to us, so it was equally so, that God should give our water motion too, for life and health, for fish to live in, and for man to sail on. This, God did at the creation, and by his spirit he moved through it, which gave it both life and motion ; exactly as his spirit, entering into Adam, and into every living soul since, gives both life and motion. But the moon could give no such motion, as the Newtonians assert, for it was not then made ; besides it is inert or dead, and part of these very waters are now frozen as a lump of ice, and in a furious wind, that would prevent all attraction from it, if such a power could exist ; but which never did, nor ever can. God chose to make the change and the full moon to answer, or nearly so, our spring or highest tides ; and this the Newtonians lay hold of, as with a halter, put by themselves round their own fair necks, to hang themselves by ; for the fact is, their making the moon raise the tides, ruins them without the benefit of

clergy, for we daily have two tides, and as we have only one moon, it can only raise one tide.—The Newtonians, aware of this, fly to the sun, begging it to assist their fallen crest; but the sun turns round on them, and says,—as you make me stationary, I cannot move to save you, and you must have recourse to your furious earth's motion. Oh, no, say the Newtonians, we are completely undone if we apply there, for the earth's motion must carry all the tides, and water too, one way, and make one perpetual tide from west to east. Then, what is to be done, but to lie through thick and thin, say the Newtonians to the sun; for though your being in motion, contradicts us every day, have now a little pity on us, when you and the moon meet at change, and we will tell the world, there can only be one tide then, and that tide gradually to increase to two tides when the moon gets to the full.

The fact is, the moon has no power on the tides; and where it is vertical even, there is no tide, and where it is not vertical, there is no tide; and we need not go far to prove this, for both the Mediterranean and Baltic seas establish it. If this is too far to go, then walk to London bridge, and you will see the tide flow up, regardless of the sun and moon continually changing, and daily falling back regularly, like clock-work. It is ordained so, in the same manner as our lungs move up and down, so that we may breath and respire, or as the circulation of the blood in the human frame. This circulation, again perplexes the Newtonians; and they, to be up with this knock-down blow, assert that it is the moon that draws up the blood, and, at full and change, all men are subject to lunacy. This is an ana-

thema with a witness, worse ten times than the Pope's bull, excommunicating us as heretics. Then what is now to be done? we cannot apply to that learned body the College of Physicians, to save us, for it is, unfortunately, part of their creed; nor can we apply to the very High Court of Chancery for protection, for it is part of their practice. Oh, heavens, then, what is to be done now? but to get free of this fabulous solar system altogether, and to believe in God, and credit only his system, as detailed in the first chapter of Genesis.

But to return to the tides, and that only, to establish that the sun or moon can have no influence on them, the spring tide, at change, with the sun and moon in conjunction, when they should have most power, is in fact less than at full moon, and all the day tides, from this to the first quarter, or in the last quarter, when the sun and moon are closer together than at other times, are in fact the least of all, and are called neap tides. After what I have already said, and having disapproved the whole, as ridiculous and illusory, it might not have been necessary to have recurred again to the tides, but I could not well avoid noticing the above facts.

The placing the moon in a cold region, beyond every thing we can think or know of here below; and making it revolve in a furious cold wind, in an oblique orbit to that of the sun's, declining 240 miles daily, and falling behind the sun 48 minutes, or $3\frac{1}{2}$ miles daily, in its oblique orbit, are all indispensably necessary to preserve the moon from being in the least affected by the sun's heat; for if its disc or face could be in the least acted on, or dulled by the sun's heat, the moon

would not reflect the sun's light. The truth and effect of this, are every winter within our reach, by placing a light before a hard frozen piece of ice, and another light before a piece of ice affected by heat; the one will reflect the light, the other will not, but in fact absorb it. The same observations apply to the planets and stars; and if the stars were not in motion, for the Newtonians assert they are not flying in furious winds rapidly in circles round our earth, the sun's heat would not only affect them, and prevent their reflecting the sun's light to us, but I further know, the sun's heat would *melt them*, and down they would fall *in torrents of rain*.

If motion has this wonderful power, which no doubt it has, and fully proved to have, as above illustrated and established, what must the earth's motion have of 19 miles a second? why to *freeze the earth* and every thing on it, in one *solid mass*. Bold indeed will that man be, who even dare tell me that the sun's heat could rest, or even touch our earth, if it were flying at the rate of 19 miles a second, If the earth were on fire, like a comet, the furious wind which its motion would make, from west to east, would fan the flame, and make it blaze and burn, otherwise the excessive cold that the earth's motion would make, would extinguish it.

Another proof of the earth's being at rest can be resorted to, in that of the moon's motion round our earth; and every one that pleases can prove this, and satisfy himself. Any fine evening, during our winter months, let any only place his back to the north pole, and observe the moon before it is full, to rise south, and set, and he will observe, especially when the moon comes to the

meridian, how rapid it advances to him, *direct north*. And if the moon comes in contact with a star, or a few stationary clouds, you will see how soon it leaves them, and even approaches so rapidly to you, as if, metaphorically speaking, it were going to salute you, or shake you by the hand. The moon's motion in declining to or from us, in its spiral orbit, is 240 miles daily, or 10 miles an hour, and it is on this account we see the moon's motions so much easier, and more decided than the sun's, though always oblique to the earth's axis. Now if the earth were in motion, the moon never could decline north and south to us, but alter and vary to every point of the compass.

A further proof of the earth's being at rest, may be even seen daily, from the moon's rising, southing, and setting, for we see three sides of the moon's disc. The rising side is to the east, the southing side is to the north, and the setting side is to the west; and as these sides are all different, owing to the mountains and vallies in the moon's face or disc, no change or alteration ever has been, or ever will be in them, but always the same as we daily see them. Now, if the earth were in motion, these three sides, that are to day east, north, and west, would be progressively altering to every point of the compass, as the earth moved;—deny this who can: for if these facts could be denied, the Newtonians would, no doubt, have given axical motion to the moon, as well as they have to the sun; but the exact appearance of these three sides of the moon to us every day, prevents their giving the moon axical motion.

The forming the moon with mountains and vallies, is to receive and reflect the sun's light more

effectually than a smooth or even surface could do. These vallies, of course, give the light of a darker hue than the sides of the mountains. But there are no volcanoes in the moon, nor materials to light them, nor fuel to feed them. The moon is one solid lump of frozen water ; it is not, and could not, on this account be inhabited ; and for certain, it has no atmosphere around it ; that would prevent the sun's light reaching it, and also prevent its reflecting it to us. If it had an atmosphere, the fury of the wind it flies in, would blow it away in half a second.

THE PLANETS

Are so called, because, like the sun and moon, they decline north and south of our equator ; and, like the moon, they are all formed from part of that water that ascended upwards on the second day of the creation, and are now hard lumps of ice. The largest of them does not exceed 30 miles in diameter, though the Newtonians make it 81,000 miles, or eleven times greater than our earth, and at a distance of 426 million of miles, instead of 24,750. But not content with this stretch of fancy, they must still deal with us more marvellously, for they place Saturn from our earth 800 million of miles, instead of 25,200, which I, for certain, know it only is. One would really think they had in view their heaven-born minister, the late Mr. Pitt, whose measures have now burdened us with a debt to that amount ; for no man could count it in one-pound notes, if he lived for 100 years. These are distances with a vengeance, which no human eye could reach, nor

glass discover, I am sure, and certain too. Even the outer circle of the stars, which God intends to bound man's sight by, is but 26,550 ; for no one can, with the longest telescope or greatest magnifier, augment these stars in the least. This shews us—thus far we are allowed to see, but no farther.

The planets all revolve round our earth, and decline north and south of its equator, in spiral currents, like our moons, and proportioned to their size. And, if our moon's spiral current, so much larger than the planets, can be affected and accelerated or retarded by the universal circular currents of air, that stretch in curvatures or circles across the heavens from pole to pole, what must the planets be?—we scarcely need be told, for our eyes see it : for the planets, besides being at times stationary, advancing, and retrograding, they are often slow in their movements, as well as very fast. Their appearing stationary, which no doubt they are, in their declining spiral course, and their going backwards and forwards, moving quicker and slower at times, are all ordered by God, to excite our astonishment, and solely to exercise our judgment. God has so ordered their spiral currents to assume the circular current, and to move round our earth for a set time or times, then to resume the spiral again, but backwards, and to throw it off again, and resume the spiral in advance, and so the circular and spiral again, as we see and know.

Nothing can be more simple and natural than all this : the creator had surely a right to do as he pleased ; and for to amuse, or to improve us, God has, no doubt, made the spiral currents more rapid and faster at one place, than at

another place, and left them, like the moon's, to be accelerated or retarded by the adjoining universal circular currents, and that at certain seasons and times, as positions and circumstances may order or render necessary. These spiral currents, removed as they are, and even small, when compared to the moon's, have, no doubt, also an effect upon our atmospheric air; for the motion, or moving about of the universal circular current of air, must affect our atmospheric air less or more.

THE FIRST PLANET

Is the one nearest our earth, but which the Newtonians place next to the sun. It is frozen water, part of that ordered up into the firmament on the second day of the creation; its diameter does not exceed $1\frac{1}{2}$ miles, and not 2,600, as they make it. It is placed a diameter and a half of the moon, from the moon's circumference, or 12,300 miles from the earth's circumference; it is 9,300 miles from the sun, and not 32 million of miles, as they make it. It is placed in a spiral current of air, at an angle of 7 degrees to our earth's axis, and made to decline $25\frac{1}{2}$ degrees on each side of the earth's equator, in 87 days, 23 hours, in which time it is often stationary, as well as retrograde.

It is entirely lighted from the sun, but as it performs its diurnal course in the same time as the sun, it is never seen in opposition to him, nor farther from him than about 48 degrees; and it is for this reason its spiral course is made to be at so great an angle to that of the earth's axis, that we may see its reflected light the more; for it is never full, only gibbous, bordering at times on

fulness. It either precedes or follows the sun, and is, alternately, a morning and evening star. As it passes the sun, it is then hidden or occult, from the sun's rays, and if ever it passes the sun's lower limb, it must appear as a dark spot ; but in general, it always passes under, but it never can be seen in opposition to the sun.

It has its ascending node in Taurus, and its descending node in Scorpio. Its apogee, or greatest distance from the earth, is 12,720 miles, and its perigee, or least distance, is 11,880 miles, and these distances are continually changing, the one increasing as the greater decreases ; and again, as the other decreases, the greater increases ; but never altering the greater or less extent, but the axis of its spiral orbit is always the same, as it keeps time with the sun, and not like the moon, losing time ; and the moon's spiral axis always falling back on that account.

This planet is called Mercury, who is said to be the son of Jupiter, and to have died, as the children of Israel went down into Egypt. But the Egyptians called it Joseph, the son of Jacob, whom they looked upon *as their God*, for his great deliverance of them from starvation and death, and from the knowledge he gave them in the arts and sciences, and in particular that of the heavenly bodies, and their diurnal motions round the earth : and he laid for them the foundations for all their after greatness, and still extant wonders.

THE SECOND PLANET.

It is the second from our earth, and next to our sun, and not second to the sun, as the Newtonians make it. It is made of clear frozen water,

about 4 miles in diameter, and not 7,906 miles, as they make it. It is a diameter of the moon from Mercury, or 12,900 miles from our earth, and from our sun 8,700 miles, and not 59 million of miles, as the Newtonians make it. It is placed in a spiral current of air, $3\frac{1}{2}$ degrees from the earth's axis, and made to decline north and south of our equator 26 degrees, which it performs in 224 days, 17 hours; but from conjunction to conjunction, it takes up 290 days, being 65 days 7 hours for it to overtake the sun again. Is it possible for proof to be more conclusive than this—that the sun is in motion? for they have not, nor dare account for this simple fact; for it would at once dispel the illusion of the solar system.

As it receives its entire light from our sun, and keeping pretty exact time with the sun, it is never seen in opposition to the sun, and consequently never full, only gibbous. It is never seen more than $49\frac{1}{2}$ degrees from the sun, but it is seen six months on the east side of the sun, as an evening star, and six months on the west side of the sun, as a morning star; and its frozen water is so clear, that its brilliancy casts shadows, at times upon our earth. Every 290 days it is in conjunction with the sun, and is occult from the sun's rays, as it passes under the sun. If it could be seen to pass over the sun's lower limb, it would appear like a dark round spot.

It has its ascending node in Gemini, and its descending node in Sagittarius. Its apogee, or greatest distance from our earth, is 13,110 miles, and its perigee, or least distance, is 12,690 miles. This planet, as well as Mercury, is stationary and retrograde; its spiral course being also ordered by God to be at times circular, and then retrograde,

and circular again, and spiral in advance. Nothing can be more simple, but surely worthy of our admiration, when compared with that wildest of all wild delineations, or puzzles resorted to by the Newtonians. I earnestly entreat every one to look at their plan of delineation, and every one will say, it is bedlam let loose; for no set of wise men could have drawn so wild an inconsistency, and so truly ridiculous a contrariety. It is a puzzle of the first order, and the Newtonians must be the first jugglers that ever appeared on a stage. Oh! for curiosity only, look at this plan of theirs; for it is beyond all description, with circles, demi-circles, and segments, sections and intersections, hoops and loops, windings and turnings, crosses and losses.

This truly brilliant star was also named by the Egyptians, Venus, out of respect to Pharoah's daughter, Solomon's beloved queen; and he, from the great assistance he received from her father, through her, called her never-to-be surpassed Palace of Tadmor, in the desert, Pal-Myra, or Mary's Palace, which, in fact, it was.

THE THIRD PLANET

Is the third planet from our earth, and the first beyond our sun. It is about three miles in diameter, and not 4,447, as the Newtonians assert. It is a diameter and a half of the sun, from the sun's circumference, or 1,350 miles from the sun, and not 125 million of miles, as the Newtonians assert. Its distance from our earth is 23,850 miles, and not 80 million of miles as they assert; it is a mass of transparent frozen water, and receives its entire light from the sun; and its being

thinner, the rays of the sun pass through it, and give it that fiery appearance we see, just in the same manner as our windows are affected, and appear on a summer evening to be on fire, from the setting sun.

It is placed in a spiral current of air, and made to decline $24\frac{1}{2}$ degrees on each side of our earth's equator, at an angle of 2 degrees to the earth's axis; which it performs in 686 days, 23 hours. It has its ascending node in Taurus, and its descending node in Scorpio; its apogee, or greatest distance from the earth, is 23,970 miles, and its perigee, or least distance, is 23,750 miles; it is at times stationary and retrograde, and entirely acted on as the prior two planets are, by circular and retrograde currents. As it comes much slower to the meridian than the sun, it is to be seen in every part of its orbit, gibbous and full; but its conjunction being behind the sun, it is hid from us for a short time.

The reason of its being called Mars, or the God of War, by the Egyptians, was out of compliment to king David, who was not only the greatest of all generals, but also the most merciful of all conquerors that ever was, or ever will be.

THE FOURTH PLANET

Is the fourth planet from our earth, and the second on the other side of the sun. It is about 30 miles in diameter, and not 81,000 miles, as the Newtonians make it. It is a diameter of the sun from Mars, or 2,250 miles from our sun, and not 426 million of miles, as the Newtonians assert; it is 24,750 miles from our earth's circumference, and not 150 million of miles as they assert.

It, like the others, is frozen water, or ice, and placed in a spiral current of air, in which it declines, at an angle of $1\frac{1}{2}$ degrees from the earth's axis, 23 degree on each side of the earth's equator, which it performs in 11 years and 314 days. It has its ascending node in Cancer, and its descending node in Capricorn; its apogee, or greatest distance from our earth, is 24,840 miles, and its perigee, or least distance, from our earth, is 24,660 miles. It receives its entire light from the sun, and being slower in coming to the meridian than the sun, it is seen in all parts of its orbit, both gibbous and full, and is only hidden from our view, when it passes behind the sun.

It has deep vallies running all along or across it; and as we see three sides of it, these vallies and rising ridges adjoining them, appear to us as a belt round it. It is stationary and retrograde, like the other planets; and is governed by the same ordinances as the others, but with this difference, that it has five small stars, or pieces of ice, called satellites, to accompany it in its spiral current; and these, whether it be in its spiral or circular current, are continually getting before the planet, or falling behind it; for, being lighter than the planet, the current of air drives them alternately before it, but coming in the interrupted current, from the planet's greater size, they fall behind it again, but feeling the uninterrupted course of current again, they are driven before it again; in the same manner that a large ship, taking the wind from a smaller ship, it falls behind, but getting again in the full wind, passes the larger ship again.

The Newtonians cannot account for this; and like every thing of theirs, they try to conceal their

ignorance, and to involve the whole in mystery, obscurity, and perplexity. The reason of the name of Jupiter being given by the Egyptians to this planet, was out of compliment to Solomon, who surpassed all kings in greatness, and in wisdom, and the natives of Syria, to this day, worship him as Jove, for having built his mighty, and never-to-be excelled Palace of Balbec; and for having sculptured, on one of the ceilings, the exact zodiac, as we now have it. He also sculptured God's power, figuratively, raising himself up on eagles' wings, and his queen, Naamah, the mother of Rehoboam, with the crescent on her head, and the bow and arrow in her hand, to represent, as she was, a great huntress. Solomon also sculptured the figures of Moses and Aaron, David, and all his great generals, all of which are still extant, and may be seen, at any time, in Wood's plates of Balbec and Palmyra, to prove Solomon's mighty genius, and his unequalled greatness.

THE FIFTH PLANET.

It is the fifth and last planet to our earth, and the third and last planet from our sun; it is made also of frozen water, or ice, and is about 16 miles in diameter, and not 6,700 miles, as the Newtonians make it. It is half a diameter of the sun from Jupiter, and from our sun 2,700 miles, and not 780 million of miles, as the Newtonians make it. It is 25,200 miles from our earth, and not 689 million of miles, as they make it. It is placed in a spiral current of air, at an angle of $2\frac{1}{2}$ degrees to our earth's axis, and declines north and south of the earth's equator 21 degree each

way, which it performs in 29 years, 167 days, 85 hours, being in that period often stationary, as well as retrograde, which are entirely regulated, to be circular and backwards, as before explained in the account of the other planets. As it performs its daily course much slower than the sun, it is seen in every part of its orbit, gibbous and full, and only hidden when in conjunction, or behind the sun. It has its ascending node in Cancer, and its descending node in Capricorn. Its apogee, or greatest distance from our earth, is 25,350, and its perigee, or least distance, 25,050.

It has two very deep ruts or vallies that go round or across it, and the ridges or hills being prominent that bound them, we, in seeing daily three sides of it, imagine them to be two rings; and as the planet rises, advances, or sets, they appear to increase or decrease, or appear to go off entirely: but it is all solid ice, and nothing can go off, or come to it. These vallies or hills were made to receive the sun's light more effectually, and reflect it; and also to exercise our contemplation, and to admire the diversity of their figures and appearances. Besides these two rings, this planet has seven stars, or satellites, to accompany it; and they pass and repass the planet, whether it is in its circular or spiral current; and are acted on, and perform their evolutions as already explained in the prior planet.

It is called Saturn, or the God of Harvest, to crown the labours of the year; and it being the last planet, our Saturday, as the last day of our week, is named from it. All the supposed newly-discovered planets, are not planets, but falling-back stars, without declination, which I shall plainly shew, and completely illustrate immediately, in what I shall now say, in treating of the stars.

THE STARS

Are like the moon and planets, made all of frozen water or ice; part of the water that at God's command ascended upwards to the firmament, on the second day of the creation. They are without number, as millions are invisible; but those we see are of different shapes, from the smallest size to that of about 30 miles diameter, and not thousands or millions of miles, as the Newtonians assert. They are all shaped round or oval, like the moon and planets, with one end larger than the other, to assist their velocity, and to keep them steady in their courses;—for out of them they never have or can vary, for the great and circular currents of air, in which they all float and fly in, are all-powerful and all-regular, but those that are formed round or oval, without the larger end foremost, are constantly losing time, and slower than the others shaped like the moon.

The outward circle of the stars, does not exceed a diameter and a half of the sun's diameter from that of Saturn; and their orbits, from that to Saturn of 450 miles, are one and all, perpendicular and parallel to the earth's axis. They all receive their entire light from the sun, and reflect that light to us, to prevent total darkness while the moon is absent: so that while they ornament and garnish the heavens, they afford us light to sail or travel by.

The mighty currents in which the stars are carried round our earth, every 23 hours, 56 minutes, and 4 seconds, terminate at each of the poles of our earth, in small circles; in one of which our north polar star is immoveably fixed; and these

circles while they attract, cause the variation in the loadstone, sometimes on one side of the north-star, as we see, and sometimes on the other: for it is these small circles (though the same are also at the south pole) that are made to attract the loadstone to their centre, the north-pole star; but to vary round these circles, as causes and circumstances have ordered it so, for our contemplation; and to exercise our understanding. For, in fact, every thing is solely made for the use and benefit of man on this earth.

After saying thus much,—and I could not say less, it is almost unnecessary to tell mankind, that the stars are not suns to other worlds, nor are there other worlds revolving round them, as the Newtonians assert. It is beneath man to believe in such fable and falsehood, such jargon and rhodomontade. But it was necessary for Newton and his followers to get into such wild reveries, and theories, and hypotheses, to deceive themselves, and confound and mislead others; or otherwise, I am certain, the human mind never could have submitted to be so deluded and degraded as it has unquestionably been, and still, in this enlightened age, is so much labouring under. But the time is now come, that God will not be called a liar, and his own account of the creation, a fable. A battle will be fought, I clearly see, between God and man, which he, in his revelation to St. John, compares second only to the deluge. Alas! the consequence.—I may be in my grave before then; but come it will; it is recorded, and as certain as he is God, it will be verified. God has at all times suspended and deferred recorded judgments, as to time, but he never has entirely, if at all, removed them; every part of scripture verifies this.

All the stars, except a few to be noticed, which are slower, are perfectly, and even accurately exact in their diurnal movements round our earth, from east to west, though the Newtonians make them fixed, and our earth in motion, flying at the marvellous rate, from west to east, of 19 miles a second ; far faster than we can count, or even speak the word. If I did not know that this falsehood was constantly used and asserted, I could not believe that the human mind could be so deceived and degraded. Some of the stars that are of a round or oval form, without a large end foremost, lose daily from a quarter to a second or two of time, and on this account they are losing ground or time, in the same manner as a race and cart-horse in galloping round a circle, the race-horse would at last overtake the cart-one. Exactly so it is with these stars, which appear always retrograding ; and there are millions of stars unseen, as they come round, and overtake one another, in the course of ages, we see, almost nightly, the effects of it, from the stars that shoot in the heavens, as it is termed. These stars were unseen before, but the cohesion is so strong, that if they are not always able to break or chip one or both of them, emit such a light that we can see them, and the less, driven out of its circular course, into a rectilinear one, for a second, when it is laid hold of again by the mighty circular current, and carried on as before, unseen. Can there be a stronger proof than this, that the heavens are in motion, and the earth at rest ? Do not our eyes see this almost nightly ; and sure the Newtonians do not mean to rob us of our sight, if they have robbed us of our understanding, and stole from us our belief in God, and his creation,

Jeremiah, chap. xxxiii. v. 23, says, “ The host of heaven cannot be numbered.

These retrograding stars that can be seen, are dubbed, with the Newtonians, by different names as planets, though they candidly admit, they have no declination, only motion backwards, or, like the cart-horse, the want of the swifter motion of the others, in the race-horse speed ; that is all, for stars they are, and will be so until time is no more. Some of these stars disappear for years, and ages even, by keeping for a length of time behind the sun ; for the sun, every year, falls behind the regular stars, 20 minutes, $17\frac{1}{2}$ seconds, and this I term the precession of the stars, not the recession of the equinoxes, as the Newtonians assert ; for the equinoxes never have, nor can move ; the signs are always the same, only the stars in them are in an almost imperceptible advance : and this fully explains, why those stars that the ancients observed, are now not to be seen, or so altered that they cannot be ascertained. The 20 minutes, $17\frac{1}{2}$ seconds, will, in the course of 2160 years, change every star that is now in Aries, into that of Taurus, consequently, those stars that were in Libra at the creation, are now in Capricornus. Some of these slower stars have smaller ones near them, and they, being in weaker currents, keep time with the larger ones ; and on this account must, by the Newtonians, be called satellites to them.

The Newtonians say, that, if it were not for the stars, they could not prove the earth’s motion ; for they being fixed, the earth must move, from west to east. This is truly putting the cart before the horse—the moveable to be drawn and acted on by the immoveable ; for the earth is immove-

ably fixed, and the stars in motion; and they, in fact, give the lie direct to the Newtonians, and establish, from what I have before said, that the earth is very fast and firm in the centre of the universe, and the stars daily moving round it; and, being once a lawyer, I am again to be lawyer-like, and say—I have no hesitation in trusting to the jury of the universe, for their certain verdict—that the earth is at rest, and that in every point, ground, and bearing, it is proved, without doubt, to be so.

All the currents in the firmament, whether circular or spiral, are so well arranged, and so ably constructed, that they perform their courses, and what are intrusted to them, in a progressive and regular way and operation. They may, and no doubt do, affect one another, and accelerate or obstruct, increase or lessen, one another's power and effect; but that, or any thing else, is only transient or temporary, except when God chooses to interfere, to make their effect be felt here below, and to reach our earth in furious tempests or hurricanes, excessive heats or cold, dry or wet; for our atmospheric air requires to be moved by currents above to keep it sweet, and fit for man to live in, and plants to grow in, as the sea requires motion to keep it sweet, for ship to sail on, and fish to swim in. These currents, which are continually issuing, or acting upon our atmospheric air, from the calm to the storm, are so obstructed and turned about by themselves, and by our atmospheric air, that they not only move it about, but by the universal law, always circular to our earth's circumference, make the air or wind blow from every point of the compass, changing every minute, or blowing furiously for days,

and that generally or partially, as circumstances may cause, or times and seasons render indispensibly necessary, or as God may order.

Sometimes we see the clouds all driven one way ; at other times we see the clouds stationary, and the wind below them blowing furiously from one quarter, and changing, and dying away again to a perfect calm. We observe the wind to blow periodically, and at times visiting our earth with fury. We often observe a ship sailing with one wind, and another at no great distance sailing with another. All this is wisely ordered, and proves to us, that our earth is at rest, or this would not happen ; and that every thing was solely made for our earth ; and that these mighty currents above, are continually necessary to it, even for health and comfort to us ; and they must, as soon as they come within five miles of our earth, disperse, more or less whirling and turning about from every point of the compass, from fury to calm, generally or partially, as God orders or directs. Psalm cxxxv, 7.—“ God bringeth the wind out of his treasures.” Ecclesiastes, chap. i. 6.—“ The wind goeth towards the south, and turneth unto the north ; it whirleth about continually, and the wind returneth again according to its circuits.”

As the Newtonians are not agreed, as to the sun's distance from our earth, Newton making it 30 or 40 million of miles, and his followers now making it 95 millions ; he making the sun hot, they now making it cold,—we cannot expect that they are agreed with respect to the distances of the stars ; for some make them billions of miles, others trillions : but they are all bent to conjure up a plurality of worlds, and that those little

stars of ice, are burning suns to millions of unseen worlds:—they must give, of course, equally marvellous distances to the stars. They say that Sirius, the dog-star, which is nearest our earth, is no less than 32 billions of miles, instead of 25,650 miles, and that the light of some of the stars, from their great distance, have not reached us yet, nor will for thousands of years to come; and that sound, which, next to sight, is the quickest thing we know of, would not reach us, from the dog-star, in less than 53,000 years; nor a cannon-ball, though flying at the rate of 480 miles an hour, would reach us in less than seven million of years. Oh, marvellous! how astounding and confounding:—they must think we have lost our senses, or they must theirs;—hydrophobical no doubt,—bit by Sirius, the dog-star, and of course are incurable.

The fact is, the stars are placed at such a distance only, that we can see them, and be benefited by their light. Their distance as given, is the extent of man's sight, beyond that he cannot go, nor is it intended he should, for no glass can magnify them; they appear no larger to the greatest magnifier than to the naked eye, and this ought to tell every one, that our powers, and our sight too, are limited there, and beyond their outer circle of 26,550 miles, we have no business to go, and in fact, cannot go.

COMETS.

Comets, as every aerial phenomenon is usually termed, have been always created so, are created so still, and will be always created so to the end of time; God has, God does, and God will continue

to do so, as he pleases. He is the same now, as at the creation of the world, the flood, and every period of history since. They are of every kind of form, nature, and substance, till wasted by fire, or fallen in pieces by time. They no doubt, are intended for signs to warn and instruct those they appear most conspicuous to. Some of those bodies are soft, and of a blood-red colour, but cold; others that are soft are all of a liquid fire. Some are opake, but hard, and one part on fire, spouting up the flame like a volcano. They are not attracted by the sun, or repelled by it, as some philosophers assert they are; neither do they keep feeding it with fuel, as other philosophers, in opposition to the former, avow their belief of; but they are made to revolve round the earth in the same cold and furiously vehement currents of winds that the sun, moon, and stars are made to revolve in, which is sufficiently plain, by the flame of those on fire being blown before the body, by the fury of the wind. For, as the flame is lighter than the body of the supposed comet, the current of strong wind blows it forward before the body which is heavy, and which it cannot blow so fast. This has been evident in those that have been of the volcanic kind. The flame of a candle, or torch, when carried in the hand before the wind, is a sufficiently good similitude to the flame of a volcanic comet. For run as fast as you will, a strong wind will blow it faster. But modern philosophers having reversed the system of the heavens, the flame that blows forward is reversed also, and they place that behind as a tail, which actually blows forward as a flame! The combustibility of their nature is made to support their fire, that the object of their intention may be effected. As

their composition gradually consumes, they appear less and less ; and on that account, are supposed by astronomers, to recede with velocity to an immense distance from the earth.—Thus they deceive themselves. When totally exhausted, they disappear, sometimes breaking in pieces, and thus, imperceptible to the eye, are drove round in the same furious current with the stars, They never continue beyond a few years of time ; three is the utmost, in general. The fury of the wind they float in, and the vehemence of their own fire, soon exhausts them. They can never come near this earth, unless God intends so. The hard substance, vitrified to the nature of stone, that has been found in many countries to have fallen from the sky, once belonged to a volcanic comet, and was a fragment broken from the body of it. This is another proof, if another was necessary, that the earth we live on is at rest, and is the centre of gravity to all we see in heaven. But such stones, or any kind of ponderous bodies, would go round for ever in the same furious current with the stars, unless their shape was any way flat, or so as to incline them from it, that is, to diverge from the circle they were blown round in, until at last out of its current, when they would fall to the earth, as their centre of gravity. A flat stone, thrown from the hand, will diverge from a regular line in the same manner.

Dr. Herschel calculated the comet of 1811 to be 114 million of miles distant from the earth, and its tail to be in length 100 million of miles. But Mr. Guy, an eminent teacher of astronomy, calculated it to 142 million of miles from the earth, and its tail to be only 33 million of miles in length. The two differ materially, as will be seen on compa-

rison. From which it is plain, that their rule of optics is quite erroneous, and that looking with glasses through the dense atmosphere of this earth, to one that is very thin and transparent, they make every yard of space to be equal to a mile, which, on an average of distances, is equal to a multiplication of 1760 times more than they really were.

I saw that comet from Portland-place, with a very good glass; the wind was northerly, and the horizon clear. The body was dark, and in form like an island when first seen from a ship at sea. From comparing it to the *actual* size of the sun and moon, I judged it to be, about 400 miles in length. It was hilly in different parts, and near the middle, considerably higher than at the ends. In that elevated part the volcano was situated, and was full ten miles in breadth; it spouted up smoke and flame with fury, just like Mount Vesuvius or Etna, at an eruption. I saw nothing extraordinary in it, when compared to these two, except the novelty of such a phenomenon floating through the heavens with the sun, moon, and stars, round this earth. This was the latter end of April; and towards the latter end of May following, new eruptions broke out at the sides, which showed the fire to be spreading fast to all parts of this combustible body, after which it would soon be exhausted, when it would break in pieces, and never more be seen. I computed its distance from the earth to be 16,200 miles; and, in consequence of its great declination to the southward, I calculated it would pass within 5000 miles of the sun, on this side, and cause an eclipse, or strong shade of darkness over the earth about the 15th of August, as near as I can now recollect. It took effect but a few days

sooner, and compelled the people to light candles in all the shops, from about two to four o'clock in the afternoon. The next day some of the newspapers noticed the unusual darkness, but seemed to have no idea of the cause, as it was not mentioned in the yearly almanac. It moved round the earth in an orbit of about 120,000 miles; which, allowing one minute an hour slower than the sun, and one faster than the moon, would give it about the truly hourly motion of 4917 miles, 1173 yards, 2 feet.—Distance from the earth 16,200 miles; but from centre to centre, 20,000 miles. Astronomers looked on the body as an *atmosphere*; and on the volcanic flame as a *tail*. In this way they continually deceive themselves.

Sir Isaac Newton computed that the fire of a comet was 2000 times hotter than red-hot iron—2000 times! He erred very much. It is no more than the common fire of any combustible body. But that is of a piece with his computing the sun to be 227,000 times heavier than this earth; and that an *inch* of air rarified, would fill all the planetary regions to Saturn; and that this globe of earth, nay, all the known bodies in the universe together, might be compounded of no more than *one inch* of solid matter!—One inch of air, and one inch of matter!

Here was a man of learning and science indulging himself in the wildest stretches of imagination, to make books, and acquire fame by their circulation. He succeeded wonderfully, because few people in life reflect whether a thing is right or wrong, true or false, but receive it with implicit belief, as others have before them. Had Sir Isaac Newton studied more the first chapter of Genesis,

and less the doctrine of primeval matter and atoms, he would have shone as a luminary to enlighten man ; but too much in love with every thing that was Grecian, he easily imbibed the opinions of their benighted philosophers, and thus bewildered himself continually, with endeavouring to establish true conclusions from erroneous fancies.

The foregoing is the true account of comets, as published by my late lamented friend, Mr. Richard Brothers. The effect of darkening the heavens, over this and the adjoining countries, in the beginning of August, 1811, from two to four o'clock, I myself witnessed, as the comet went to pieces in passing the sun, being at the very time in the City of London, and saw the candles lighted in all the shops.

The comet of 1807, which I used to look at for so many evenings, appeared to me as a *burning mountain* floating in the air, revolving round our earth in a spiral orbit, from east to west daily. It, no doubt, presaged Buonaparte's towering ambition, his great power and elevation, his wonderful and successful battles, his pulling down and raising up kings and princes, his *restoring the Pope, and his marriage with an Austrian Princess*.

The comet of 1811, was a much greater one than that of 1807, and appeared to me, instead of one burning mountain, to be a range of mountains on fire, floating in the air, between the sun and moon, in a spiral orbit, from east to west, daily, and the current of air *blew the flame before it*, not behind, as the Newtonians assert ; for their absurd system reverses every thing. This mighty comet, *unquestionably presaged and foretold Buonaparte's downfall, and annihilation, for*

refusing *to obey the commands of the Lord God*, —for his building up what God had thrown down—for his broken vows to the French nation, that the blood of Frenchmen must cease flowing, and that not only the Prussian, but also the Austrian dynasties, should be completely put down for ever. Every one knows that God put them, and Russia too, in his power: even, it may be said, they were his prisoners. And what was said by God to Saul and Ahab, might be as well applied to Buonaparte: 1 Samuel, chap. xv. 22, “Behold, *to obey* is better than sacrifice, *to hearken*, than the fat of rams.”—v. 23, “For rebellion is, as the sin of witchcraft, and stubbornness is as iniquity and idolatry; because thou hast rejected the word of the Lord, he has *also rejected thee from being king.*”

1 Kings, chap. xx. v. 42—“Thus saith the Lord, because *thou hast let go out of thy hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.*”

We know for certain, that in a very short time after the great comet of 1811 went to pieces, Buonaparte, with a million of men, including his allies, emperor, kings, and princes, *invaded Russia*, and in quick succession followed, great battles, destruction of armies, burning of Moscow, sacking of cities, the overthrow of Buonaparte and his million of men, *by the visible power of God*, the secession of his allies, his defeat, his abdication, the restoration of the Bourbons, his retiring to the Isle of Elba, his return, the flight of the Bourbons, the battle of Waterloo, awful thunder and lightning, the coming up of the *Prussian army to complete his annihilation, and flight*, his final

abdication, the return of the Bourbons, the occupation of Paris by the allies, Buonaparte *taken prisoner*, his banishment to St. Helena, and *his death*.

No comet could presage or predict more extraordinary changes and events, or more wonderful effects and consequences: but there is no altering *the decrees of God*; his sacred record, is in the hands of all men, and contrary to all human probability and appearance, fell, it seems, to be *literally* verified and fulfilled. Prussia, as thy *little horn* was the recorded power that could *prevail against France*, tread the righteous down, and change the times and laws *for a time, times, and the dividing of time*; Austria wast o spread her dominion over Italy and Germany; and Russia to over-run Turkey. According to Esdras too, the world was to be again turned into silence *for seven days*, a metaphorical term, so as to allow the fullest effect being given, to reinstate former things, and restore the ancient governments of Europe to see if they would, like God, *rule in justice, and govern in mercy*. Have the restored kings and princes done so?—*Quite the reverse*. They have hunted down the *virtuous and innocent in all nations*; they have banished and slaughtered whom they willed, and confiscated and seized persons and property at their pleasure; there has been no security for the one or the other, but in this country. My landed property, in France, was confiscated and given away, under Buonaparte, to my French relations, because I was English, and the battle of Waterloo, and the restoration of the Bourbons, have reduced the residue still less.

The loss of property, however great, is but part of the injuries I have suffered since the battle

of Waterloo. But, as I before said, there is no altering the decrees of heaven—*suffer I must, and bow to it too, with entire resignation*; tears or remonstrances, no doubt great, were of no use, for God always has, and always will do as he pleases. No one can stay his hand from working, or say unto him what does he? He has *punished severely for the sin of David*, and will he not punish for all others. And as the comets presaged his raising up and casting down Buona-parte for *disobedience and rebellion*, so did his awful thunder and lightnings, at the memorable battle of Waterloo, announce his restoring the ancient government of kings, as those of the 23d and 24th of July last, all over Europe, no doubt announced that his silence, as mentioned in Esdras, and in Revelations, was now *expired*—to alter the whole again as he shall choose or order.

And as comets have predicted and presaged so wonderful changes, and that so extraordinary effects have followed them, we have right to expect; and rely on as certain now, that one or more comets will soon appear to make the *ulterior end*, correspond with *the beginning, and be like—cause and effect*. Revelations, vii. 8.—“And the second angel sounded, and as it were, *a great mountain burning with fire, was cast upon the earth, and the sea became blood.*”—Verse 10. “And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp; and it fell upon the third part of the rivers and upon the fountains of water.”

Comets, in all ages, have not only been considered by the sacred historians, but also by the profane ones, as *signs and warnings*, and as the *forerunners of great events and wonderful changes*. Read Josephus, b. 7, c. 12; Socrates, b. 6, c. 6;

Pliny, b. 2, c. 25; Cicero de Nat. Deor. b. 2; Michiavel Disp. b. 1, c. 56; Grotius on Prop. Joel, c. 2, v. 30; and lastly, Milichius, professor of astronomy at Maidenberg, who in his Natural History says, “that men have reason to gaze with terror and astonishment on comets, for experience and observation shew, that they denounce *great slaughter to the world, sacking of cities, and subversion of kingdoms*, and other public calamities.”

The true knowledge of comets, as well as the nature, size, and distances of the sun and moon, was no doubt reserved by God, for my lamented friend's publishing *before his death*, but the filling up of his outline was, no doubt, left to him whom *God should choose to raise up, and give the necessary information to do it*. Mr. Brothers, on the Sunday evening of his death, January 25th, 1824, desired me to shut the door and open the windows; and, on my telling him the door was shut, and while holding him by the hand, he asked me—“if my sword and my hammer were ready?” and on my instantly telling him they were, he ceased speaking, and soon expired. If a sword be to defend his name, I have done it; and if a hammer be to build on his foundation, I have also done it, and filled up his outline of the “Universe as it Is,” by informing how the earth is suspended and kept fast and firm;—how the moon revolves, and continually changes the axis of its orbit;—how the planets perform their revolutions—how stationary and retrograde, and their distances, and the laws by which they are governed; how the winds go and come; and the other information before detailed.

All this information, so given, will no doubt

appear extraordinary, to come from me, who never studied astronomy, having been bred to the Scots' law, a profession as opposite to that of astronomy as the poles are asunder. But I was obliged to read Ferguson's Newton's Astronomy last year, in order to be able to refute it; and I hope every one will do me the credit to acknowledge my having effectually done it, and that they are obliged to me for the service I have thus rendered the community. I do not profess to be a mathematician, though I may be able to do a few problems in Euclid; but if my late friend should be attacked for only making the earth, sun, or moon's circumference three diameters, I am fully able, with my little knowledge, to defend him, and to maintain, that three diameters are more correct for the earth, sun, and moon's circumference, than the trifling addition or fractional part that a circle on paper requires beyond the three diameters. If the earth had been cased in water, as at first, that water, as it still is, would have been perfectly circular and globular, but that not being the case now, the mountains and hills, and shape of earth cannot be so exact as a globe or circle, and three diameters is more likely, and for certain, is more correct than any other for its circumference. And if this is so for the earth, the three diameters must be equally so for the sun and moon, which, as before stated, are not perfect spheres or globes, but shaped by God in the form they are before described, to assist their velocity and keep them steady in their courses, which are surely more useful than made to correspond to circles on paper, or as in Euclid.

Mr. Brothers has also made his orbits three diameters, and I have implicitly followed him;

for as the sun, moon, and planets fly in furious spiral orbits of wind, increasing and decreasing in their declinations according to the earth's circumference, and the moon and planet's oblique positions, nearer and farther off at times as the currents of air direct, and the moon continually changing the axis of its orbit, the three diameters for their orbits, are as likely to be correct as circumferences with the fractional parts added ; but in delineating these orbits on paper, we must allow the circles to remain as the three diameters make them, which for every purpose are correct enough.

But to return to the effects of comets :—those of 1807 and 1811, were made to revolve in spiral orbits between the sun and moon ; but those that may be now to come, will no doubt, move in spiral orbits, between the moon and earth, if they are, as recorded, to fall in our seas and rivers of water, which they will make also better in having to quench them, and we shall then have positive evidences that they are, as described by Mr. Brothers ; and not as Newton and his followers assert, to add fuel to the sun, replenish the stars, or repair the waste of other worlds, but to make us feel the effect of them here below. For certain, the sun and moon, and the planets and stars, were only created for the use of this earth we inhabit, and daily to revolve round it, to give heat and light ; and for no other purpose were they made, and consequently never have, or ever can have, the least influence or power in or over man, or his actions, here below, either singly or in aggregated bodies of men. Consequently, all that kept up delusion, and truly silly and ridiculous nonsense, published yearly in our almanacks, is really

unworthy of this enlightened age. We blame the children of Israel for being so weak as to fall down and worship two ill-formed calves, stuck on two poles, as the gods that brought them out of the land of Egypt: but what shall we say to the moderns, who, with the bible now in every one's hands, (which the children of Israel had not, for the want of the benefit of printing,) can dare to reject God's account of his own creation, and fall down and worship this Egyptian idol, or solar system of Newton, which calls God a liar, and his first chapter of Genesis a fable or falsehood? The Rev. William Jones, in his *Physiological Disquisitions* says, "that he had long fore-
 " seen and feared, the countenancing of Newton
 " would lead to scepticism and infidelity, and
 " that the light of christianity, and all its warn-
 " ings and threats in the scripture, would scarcely
 " be sufficient to secure us from relapsing into the
 " ancient error, and taking once more the ele-
 " ments for the gods that govern the world;
 " ascribing intellectual power to organised matter,
 " and smothering the distinction between body
 " and spirit, which is the philosophy of material-
 " ism; an unhappy system, which always had its
 " advocates, but can recommend itself only to the
 " half-learned, inflated with the vanity of false
 " wisdom, and destitute of the principle which
 " the scriptures call by the name of faith."

Many pious and learned men, and even astronomers, have written in the same strain, and those that choose may consult and read the writings of Sir Matthew Hale, Sir Willam Temple, Lord Bacon, the Hon. Robert Boyle, Sir Henry Saville, founder of the astronomical class at Oxford; or Dr. Robison, professor of astronomy, at

the University of Edinburgh, who lamented having lectured to his students from Newton, as he saw it opened the floodgates to infidelity and scepticism.

It is well known that Newton was very uneasy in the latter years of his life, and expressed himself so to several of his friends, of having made a great mistake, and he did not know how he might appear to the world after his death, as Dr. Pemberton, Dr. Bentley, Mr. Whiston, and others, express; but to the Rev. Mr. Conduit he said, that he had been like a boy playing all his life on the sea-shore, in finding a smoother pebble or a prettier shell than ordinary, while the *great ocean of truth lay undiscovered before him*. And the Rev. Mr. Cormouls, in his book, entitled, “The Eversion,” says, that Newton was often heard to say, “that he did not know how he should appear to the world, but, when he was gone, his friend, young Cotes, the mathematician, would undeceive the world of a most remarkable error it laboured under.” But it is believed that Cotes was laid by Newton under an oath, not to divulge the damning secret, until after his death.” God, in order to punish the world for believing in, and countenancing this solar system, that calls him a liar, and his first book of Genesis a falsehood, took Cotes away before Newton; and as it is well known that Newton was a most haughty, fearful, and suspicious disposition, beyond all men, as Whiston says, he ever knew, he would not allow himself to unfold the secret to any other. But all this exactly fulfils God’s record, Isaiah chap. 60, v. 2. “For behold darkness shall cover the earth, and gross darkness the people.” The governments of Europe have much to account for, by

their protecting and encouraging this solar system, so opposed to God and his records.

Isaiah chap. 65, v. 17.—“ For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.”—Verse 18.—“ But be ye glad, and rejoice for ever in that which I create, for behold, I create Jerusalem a rejoicing, and her people a joy.”

Mr. Brothers, before his death, not only wrote and published “ The Universe as it is,” but also the description of this new Jerusalem ; and I, under him, drew the ground plan of the city, and all the plans and elevations of the palaces, temples, colleges, and houses ; and they form a series of the most wonderful, grand, and chaste designs, that ever were or ever can be published. Whether I, like him, may not be allowed to see the commencement of these things, rests entirely with God ; but I fully trust my children will, and be counted worthy to assist in the great undertaking, which all nations must contribute to, or perish, as is recorded—Isaiah lx. v. 10. “ And the sons of strangers shall build up thy walls, and their kings shall minister unto thee ; for in my wrath I smote thee, but in my favour I will have mercy on thee.”—Verse 12, “ For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted.”

Revelations, chap. xxi. v. 2. “ And I, John, saw the holy city, new Jerusalem, coming down from God, out of heaven, as a bride adorned for her husband.”

JOHN FINLEYSON.

28, *Park Road, Regent's Park,*
27th January, 1830.

ABSTRACT

Of Mr. Brothers' First and Second books of Revealed Knowledge, of the prophecies and times now fulfilling, with all the great and wonderful changes and things, not revealed to any other person; with the sudden and perpetual fall of the Turkish, Russian, and German Empires, and the restoration of the Hebrews to their own land, by the year 1838.

TRUE AGE OF THE WORLD.

	YEARS.
From the creation to the flood	1656
From the flood to the birth of Abraham	292
From the birth of Abraham to Jacob's living in Egypt	290
The Children of Israel in Egypt	430
From their leaving Egypt to the founda- tion of the Temple	480
From the foundation of the Temple to the recorded captivity	418
From the commencement of the captivity to Cyrus's order to restore	70
From Cyrus's order to restore to the birth of Christ	483
	4119
Christian area this year	1830

Age of the world this year, 1830, is 5949

The first knowledge of that law which was committed to writing by Moses, was given to Abraham at the age of 99,—of the world 2047.

The gospel of salvation was first preached by

Christ at the age of 30—of the world 4149. He was crucified at the age of 33 years and 4 months ; told me by revelation.

Daniel, chap. ix. v. 25.—“Know, therefore, and understand, that from the going forth of the commandment to restore (meaning the captivity, and to build Jerusalem,) to Messiah, the prince, shall be seven weeks ; and in threescore and two weeks the street shall be built again, and the wall, even in troublesome times.” Being a period of 483 years, and terminated at the birth of Christ.

It took the Jews 82 years to build the Temple the second time, they being so interrupted in their work by the neighbouring nations.

Verse 26.—“And after threescore and two weeks (which is a period of 434 years, meaning from the finishing of the Temple to the death of Christ,) shall Messiah be cut off, but not for himself, and the people of the prince that comes (meaning the Romans,) will destroy the city and the sanctuary ; it will be done like the overflowing of a flood, and to the end of war their desolation is determined.” While war continues in the world, it must lie desolate, and the Jews lie politically dead.

Daniel, in chap. viii., had a vision in the third year of Belshazzar, which was in the 3617th year of the world, that in 2300 days (meaning years) the sanctuary should be cleansed, which carries us down to 1798, when the restoration was announced ; but from war and other causes, and to make it correspond with the 40 years the children of Israel were in the wilderness, we are carried down to 1838, for the final departure of the Jews from all nations.

Isaiah, chap. xi. v. 11.—“And it shall come to

pass in that day, that the Lord will set his hand again, the second time, to recover the remnant of his people, which are left from Assyria; and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea.”—(Meaning Great Britain and Ireland.)

Verse 12.—“And he will set up an ensign for the nations, (meaning the Hebrew flag, with a sun and 12 rays to it,) and will assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.”

Jeremiah, chap. xxiii. v. 3.—“And I will gather the remnant of my flock out of all countries, whither I have driven them, and will bring them again to their own folds, and they shall be fruitful and increase.”

Ezekiel, chap. xxxvi. v. 13.—“And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and I will feed them on their own mountains of Israel, by the rivers, and make them inhabit the waste places of the country.”

Joel, chap. iii. v. 1.—“For behold, in those days, and in that time, when I bring again the captivity of Judah to Jerusalem.”

Verse 2.—“I will also gather all nations, and bring them down to the valley of Jehosaphat, to plead with them there for my people, and for Israel my heritage, whom they have scattered among the nations, and for dividing my land.”

Amos, chap. ix. v. 9.—“For lo, I will command, and I will sift the house of Israel from among all nations, like corn sifted in a sieve, yet the least grain shall not fall upon the earth.”

Verse 14.—“And I will bring again the capti-

vity of my people of Israel ; and they shall build the waste cities and inhabit them, and they shall plant vineyards, and drink the wine thereof ; they shall also make gardens, and eat the fruit of them.”

Obadiah, chap. i. v. 9.—“ And thy mighty men, O Teman, shall be dismayed ; to the end that every one of the mount of Esau shall be cut off by slaughter.”

Verse 10.—“ For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.”

Zephania, chap. iii. v. 20.—“ At the time that I bring you again, even the time when I gather you ; I will get you a name, and make you to be praised among all the people of the earth, when I turn away your captivity before your eyes, saith the Lord.

Zechariah, chap. viii. v. 8. — “ And I will bring them, and they shall dwell in the midst of Jerusalem ; they shall be my people, and I will be their God, in truth, and in righteousness.”

Chap. xii. v. 6.—“ In that day I will make the governors of Judah like a hearth of fire among wood ; like a torch of fire in a sheaf, they shall devour all the people round about, on the right hand and on the left, and Jerusalem shall be inhabited again, even Jerusalem in her own place.”

Verse 7.—“ The Lord also will save the tents of Judah first, to preserve the distinction of the house of David, that the inhabitants of Jerusalem may not exalt themselves against Judah.”

Verse 8.—“ In that day the Lord will defend the inhabitants of Jerusalem ; and he that is feeble among them, in that day shall be as David ; and the house of David shall be as God ; as the angel of the Lord before them.”

The very loud and unusual kind of thunder that was heard in the beginning of January, 1791, was the voice of the angel mentioned in the 18th chapter of Revelation, proclaiming the judgment of God, and the fall of Babylon the great. It was the loudest that ever was heard since man was created, and shook the earth every time the angel spoke; it roared through the streets, and made a noise over London like the falling of mountains of stone.

The Lord God was so exceedingly angry at the time of the loud thunder, that he determined to leave all his other judgments unfulled, relative to London, and burn her immediately with fire. I beseeched him to let me inform them of their danger, but was refused permission, because they would imprison and use me ill for it.

After this I was in a vision, having the angel of God near me, and saw Satan walking leisurely into London; his face had a smile, but under it his looks were sly, crafty, and deceitful. On the right side of his forehead were seven dark spots; he was dressed in white and scarlet robes.

Again I was in a vision, and saw London a scene of confusion; it was effected on a sudden, all the people were armed, and appeared quite furious; I was carried through the city in the spirit of God, to see all things that were designed should come to pass, and be informed how quick they could be accomplished.

After this I was in a vision, and saw a large river run through London, coloured with human blood. Exceeding unhappy for all that I saw, and which I knew would be soon fulfilled, I prayed the Lord God to give me one more instance of his mighty regard, by sparing London, and the

great multitude in it. God was angry at my interference, but at last said, in a strong clear voice, “ All, all. — I pardon London, and all the people in it, for your sake; there is no other man on earth, that could stand before me to ask so great a thing.”

Had London been destroyed in the year 1791, the place where it now stands would have formed a great bay, or inlet of the Channel. All the lands between Windsor and the Downs, would have been sunk, including a distance of 18 miles on each side, but considerably more towards the sea coast; it would be sunk to the depth of 70 fathoms, or 420 feet, that no trace of the city might be ever found, or even so much as looked for. Revelations, chap. xviii. v. 21.—“ A mighty angel took up a stone, like a great millstone, and cast it in the sea, saying, thus, with violence shall that great city Babylon, be thrown down, and be found no more at all.”

That all men of wisdom and discernment may understand, on reading the Revelations, that there are two cities mentioned in it spiritually, under the names of Babylon the Great, I will assist them by clearly marking out the distinction.

Rome, the spiritual Babylon, mentioned in the 17th chapter, is described to be away in the wilderness, meaning it is situated inland. But London, the spiritual Babylon, is described as the greatest sea-port for ships and wealth, and commerce, in the world.

Read attentively the 18th chapter, and you will see described in it the prodigious wealth, grandeur, and commerce of London.

The following would have been the condition of England had the judgment of desolation on

the world been suddenly fulfilled at the appointed time, in 1793.

I was in a vision, and was carried away by the spirit of God to a field of young wheat, which was grown about four inches high, from the ground ; an elderly English woman stood by me ; she had no covering on her head, but over her arms was an old black silk cloak, it was worn thread-bare, and rent in many places. While I was observing the dress and poverty of the woman, the wheat sprang up in an instant, and shot out to the size of full ears, the largest I ever saw in my life. Astonished at such a sight, and wondering what it should mean, I stooped to feel it with my hand ; when I had, the woman looked down to me with a countenance of great distress, to implore my pity and assistance, then turned her face away to the east, and afterwards looked up to heaven, as if she wanted rain, and a cool wind. After this, I cast my eyes over the land ; it was scorched to a dark brown, and frightful to look at ; I could see no grass in the meadows, and the bushes in the hedges were all burnt brown, so great and mighty was the heat. I could see no beasts in the field, and the fowls of heaven were all flown away. The judgment of desolation being suspended, is the reason that this vision of famine and distress is also ; when it takes place, England, like the woman and her cloak, (for she was an allusion to this country) will be very poor, worn out, and rent in many places.

After this, I was in a vision, and saw a large sword unsheathed in heaven. Soon after I saw a large cup full of red wine, and much froth on the top, lifted up, and held out to all nations.

The thunder that was heard on the 3rd of August, 1793, was the voice of the angel, mentioned in the 19th chapter of Revelations, standing in the sun, calling upon all the fowls of heaven to come to the supper of the great God, to eat the flesh of kings and mighty men, and of horses, and of them that sat on them, and of all men, both small and great.

The dead will increase so fast, and be in such prodigious numbers, when this judgment takes place, that the living will not be sufficient to bury them, but will leave the bodies exposed to the fowls of heaven for meat.

The flashes of lightning which issued during this thunder, proceeded from the glory of the angel, proclaiming the judgment of God, and resembled, in colour, the clear day-light. The second thunder that gave notice of God's judgment, was on the 7th of August, 1793, and was the voice of the angel ascending from the east, having the seal of the living God. The next, and last thunder, if the judgment had not been suspended for my sake, would be on the 11th of August following, and would be, according to the 16th chapter; the fourth angel pouring out his vial on the sun. The flashes of lightning, during this thunder, which would continue many hours, would be, in strength and colour, like the burning flame; it would be accompanied by a violent storm of large hail stones, which, with the lightning, would kill multitudes of people, and destroy the harvest in many countries.

Soon after this thunder, the short time of four days only, the judgments of God, in the world, would begin to be fulfilled;—the winds would be suspended in the firmament, according to the 7th

chapter, that breathing might almost cease ; the great body of heat that would immediately after be poured down from heaven on the earth, would be so fierce and powerful as to move the earth, and kill every living thing, both man and beast, exposed under it in the open air ; the trees, bushes in the hedges, grass in the meadows, and what corn was left from the hail, would be cut off and destroyed by this great and mighty heat ; most of the ships at sea would be destroyed, and all the fish near the surface, killed ; millions of the human race would die in all nations, from this burning heat, and the many plagues it would produce.

The 15th of August, 1793, was the time appointed by the Lord God, to punish the world with desolation ; but, from his great mercy and regard for me, that I may be esteemed in this country, and by all others when I am revealed, he suspended his judgment for a time ;—it hangs, however, over all nations.

Revelations, chap. xvii. v. 1.—“ And there came one of the seven angels, which had the seven vials, and talked with me, saying to me, Come hither, and I will shew the judgment of the great whore. (meaning Rome,) that sits on many waters.” (Meaning her government over many nations.)

Verse 2.—“ With whom the kings of the earth have committed fornication ; (meaning they have been seduced to imitate her evil practices,) and the inhabitants of the earth have been made drunk with the wine of her fornication.” (Meaning they are likewise deluded to drink deep to a state of insensibility, from her vain doctrines.)

Verse 3.—“ So he carried me away in the spirit, into the wilderness, (meaning into the country, as

if far inland from the sea,) where I saw a woman (meaning Rome,) sit upon a scarlet-coloured beast, (meaning the Pope,) full of names of blasphemy, (his titles,) having seven heads, (alluding to the seven hills on which the city stands,) and ten horns." (Meaning the cardinals.)

Verse 4.—“ And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications.”

Verse 5.—“ And upon her forehead was a name written—Mystery—Babylon the Great—the Mother of Harlots, (meaning that she, as a mother, stood exposed, for corrupting with her evil doctrines, many cities, to the condition of harlots,) and Abominations of the Earth.”

Verse 6.—“ And I saw the woman drunk, with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I was greatly astonished.”

Verse 7.—“ And the angel said to me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carries her, (meaning that governs her,) which has the seven heads and ten horns.”

Verse 8.—“ The beast that thou saw was, and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.”

The Popes, having risen to what they are, and established their power by the sword, is the reason that God mentions, in this part of the Reve-

lations to St. John, the Beast, or papal authority, to ascend from the bottomless pit. In the beginning, they were great military princes, and governed by large armies, but latterly, their power becoming weak, they assumed spiritual dominion and persecution.

Verse 9.—“ And here is the mind which has wisdom ; the seven heads are the seven mountains on which the woman sits.”

Verse 10.—“ And there are seven kings, five are fallen, and one is, and the other is not yet come ; and when he comes, he must continue a short space.”

Verse 11.—“ And the beast that was, and is not, even he, is the eight, is the same as the seven, and goes into perdition.”

The woman means Rome, and the beast, the Pope of Rome ; for as the popedom has risen by the sword, by the sword it will fall ; and the last Pope alluded to in this verse, as well as the first military one alluded to in the eighth verse, goes into perdition.

Verse 12.—“ And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.

These two verses mean the cardinals ; and they assist the pope with their counsel and authority.

Verse 13.—“ These have one mind, and they shall give their power and strength to the beast.”

Verse 14.—“ These shall make war with the Lamb ; but the Lamb shall overcome them, for he is Lord of lords, and King of kings ; and they that are with him, are called, and chosen, and faithful.”

It is for their opposition to Christ's commands in the gospel, that they are represented as making war: for he, as supreme head of the church, acknowledges no religion, but what he teaches in his gospel, which is christianity, and that blessed gospel, the bond of his promise now put in the hands of all men that will receive it, read or hear it, for instruction, and for good.

To prevent the destruction of man by war and falsehood, Christ, who shed his blood for the redemption of man, prohibits, in the most plain, clear, and positive words, all kinds of strife, that it should not increase to war, and all kind of swearing, that it should not multiply into falsehood; these two evils, enforced by law, and encouraged by religion, under the name of christianity, and in contradiction to the blessed gospel of truth, are the two principal fountains that deluge the world with sin, and deprive heaven of many.

Verse 15.—“ And he says to me, The waters which thou sawest, where the whore sits, are people, and multitudes, and nations, and tongues.”

Verse 16.—“ And the ten horns (meaning the cardinals) which thou sawest upon the beast, (meaning the pope) these shall hate the whore, (meaning Rome) and shall make her desolate and naked, and shall eat her flesh and burn her with fire.”

The cardinals will disagree and quarrel; then Rome will be convulsed by parties, and plundered alternately by each, (which means eating her flesh); in doing this they will set the city on fire and almost destroy it. In due time, after this, Rome, the spiritual Babylon, will, by a mighty earthquake, be shook to pieces and overthrown.

Book Second of the Prophecies, which relate to the present time of the world, and the approaching distress of all Nations.

Daniel, chap. 7. v. 1.—“ In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions in the night, on his bed ; then he wrote the visions to shew the substance of what they contained.”

Verse 2.—“ Daniel spake, and said, I saw in my vision by night, and behold the four winds of the heavens strove on the great sea.”

Verse 3.—“ And *four great beasts* came up from the sea, different one from another.”

Verse 4.—“ The first was like a lion, and it had eagle’s wings ; I beheld, till the wings were plucked, when it was lifted up on the earth, and made stand on the feet, as a man ; and a man’s heart was given it.”

The lion means England ; plucking the wings of the lion, means taking away its moveable power.

Verse 5.—“ And, behold, another beast, a second, like a bear ; and it raised itself upon one side, with three ribs in its mouth, between its teeth, and they said thus to it—arise and devour much flesh.”

This beast means Russia, and according to the judgment of God, it will destroy multitudes, and then be destroyed itself.

Verse 6.—“ And after this I beheld, and lo, another, like a leopard, which had on its back four wings of a fowl ; the beast had also four heads, and dominion was given to it.”

The leopard means France ; the wings of a fowl on its back are like the eagle’s on the lion, an allusion to its great moveable power.

Verse 7.—“ After this I saw in the night visions, a fourth beast; and behold it was dreadful, terrible, and strong exceedingly, and it had great iron teeth; it devoured, broke in pieces, and stamped on the residue (meaning the electors) with its feet; it was different from all the beasts that were seen before;—it had ten horns.

This great beast, so different from the others, means the Emperor of Germany; the ten horns mean the electors or princes of the empire.

In one part of this chapter, the horns are denominated kings; the reason is—they raise armies, go to war, and govern with absolute power, like him; but notwithstanding, they all acknowledge the emperor as their chief, and under that acknowledgment of subjection, are solemnly engaged to defend his empire, when called on. For which, to conceal the meaning of the prophecy, until the fulness of time came, and of the appointed person it was to be revealed to, the vision represents the German princes, as horns of defence, belonging to the emperor's head.

It devoured, broke in pieces, and stamped on the residue with its feet—means the entire destruction of the German electors, and the possession of their territories by the emperor; he will destroy them, and also spread his dominion over Italy, threatening at the same time all Europe, and despising its kings, with their feeble efforts to oppose him. Rome will fall under his power, and so will Venice; likewise, the former will be retaken by the French republic, but the latter will be plundered, and almost destroyed. After this, to fulfil the prophecy, and the judgment of God, he will suffer death from the hands of man.

The emperor's council will be filled with the

same delusive spirit, that they may concur with him, and possess the same violent inclination for war and human destruction as himself. At this time, a fresh decree will be issued from Vienna, commanding all Germany, and all people under his government, as he conquers them by fire and sword, to offer solemn prayers up to the Lord God, for the further success of his imperial arms, the entire destruction of his enemies, and the preservation of himself, styling himself, in blasphemy against God, their most gracious, just, and merciful sovereign lord.

The other nations of Europe, afraid and trembling, will as solemnly implore the same Lord God, for peace and safety, against such a cruel enemy; forgetting that it was but a little time before, that they were praying, in the same strain of blasphemy as himself, to destroy their enemies, and give success to their arms, to that very gracious and compassionate God, who sealed the redemption of man with his own blood, and commanded all nations, as his children and people, to live in peace and brotherly love.

Opposition is in vain; he goes through the principalities like a flood, and collects, in his progress, a mighty army. The course of the prophecy is—that he should conquer and destroy all before him; therefore, he certainly will, and take away the treasures of many wealthy cities likewise.

After this, to finish oppression, and fulfil the decreed judgment of God, the French republic will be raised against him; his army will be entirely overthrown in Italy, and himself will be compelled to seek shelter among the very people whose relations he has destroyed, whose towns he plundered and burnt but a little time before; this

is the present emperor of Germany, who is described in the 7th chapter of Daniel, as great, strong, and terrible, stamping under his feet with contempt, and destroying all the princes round him. His ambition will increase with his dominion, and his conquests will be so wonderful, for a short time, as to make all Europe tremble. His end is miserable; and as he treated others without mercy, no mercy will be shewn to him.

His death, by the hand of man, is certain, because decreed, and his punishment everlasting, because recorded: to be related to him now, will be considered hereafter as a capital crime.

Verse 8.—“ I considered the horns, and behold there came up among them, another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth, speaking great things.”

The little horn, that grows great and becomes so ambitious as to pluck up three of the other horns, to extend his own dominions, is the king of Prussia. He is one of the imperial electors, and to fulfil exactly what the vision of God describes him to be, he confidently calls himself, in great words,—the preponderating member of the Germanic body.

The king of Prussia will acknowledge the French republic, and also make peace with it; he will oppose the emperor, and likewise follow his example, by which his dominions, to fulfil the prophecy, will be enlarged, (comparatively for a moment only,) by the addition of three electorates, when the bear, waiting for the opportunity, will rise and devour Prussia, on one side, while the emperor destroys him on the other. His armies

will be defeated, and his capital set on fire, by the bear ; his life will be taken away from the earth, and the monarchy, to fulfil the everlasting decrees of the Lord God, in the prophecy of Daniel, will be destroyed—never, never to be restored more.

Russia will assist the emperor in the beginning, to promote her favourite design of destroying the Turkish empire ; she will quarrel with the Poles, and devour great numbers of them ; Warsaw will be set on fire, and the government will be changed. At this time the Russian army, as if impatient for its food, to rise and devour much flesh, will enter Turkey, and comparatively, to over-run the land, treading down, and devouring with much fury, all opposition in its way. At the capital it stops ; here are its decreed bounds,—no further it must go. Here the Russian general divides the spoils of many cities with his army, and the rich provinces of Turkey between his officers : here he despises the oath of fidelity, and throws away the submission of a subject, and proclaims himself emperor of Greece.

After this, the Swede will enter Russia, and devour with great fury ; even the ships of war and capital will not escape ; the Russian empire will be convulsed in many places, by its generals and governors, each rising up in his place and claiming an authority to command the other ; they will fight until great multitudes are destroyed, and the country made desolate. The imperial family will be all cut off, and no successor will ever after arise. The government, at the same time, will be broken to pieces, and utterly dissolved—never, never to be restored any more.

The Spanish monarchy will cease by this war,

and the stadtholdership of Holland will be cut off close to the ground. The king of Sardinia will be dethroned, and the popedom destroyed for ever. The death of the French king, as one of the particular number mentioned in the 7th chapter of Daniel, decreed to die, took place to fulfil the predetermined judgment of God; and the monarchy of France, is likewise by the same judgment, abolished for ever. If it could be prevented by human power, the little horn, (meaning Prussia,) would be the allotted power to accomplish it; for the meaning of the prophecy is, that it shall prevail against France for a time, times, and the dividing of time.

The Dutch will acknowledge the French republic, and also make a hasty peace with it; the Portuguese will do the same. France, seeing England left alone, deserted by her allies, will require, as the conditions of peace, an acknowledgment of the republic, and a restoration of the ships taken away at Toulon. For a short time, he will permit England, as he will Russia, and Germany, to succeed in the acquisition of delusive conquests; but it is the better, the more effectual, and more imperceptible to human foresight, to accomplish his judgment on her, according to the prophecy of Daniel, and Revelation of St. John. After that short time is expired, which is nearly so now, new enemies will rise up, some warring against her openly, others privately; all will prevail, until she that now sits as a queen among the nations, is, according to the vision of God, in my first book, without a covering on her head, worn thread-bare, and rent in many places.

Will England continue this war any longer against France, to enter into another for the

safety of Hanover? Will she continue it, that she may enter into a fresh one with America?—Will she support a war, which in its consequences will throw down for ever the English monarchy, and from the confusion it will make throughout the country, involve almost every family of wealth, in beggary and death? Is Mr. Pitt so insensible to his own preservation, and the benefit of his brother, as to continue any longer a war that will involve him and his brother in certain death, the fall of the queen's palace, the destruction of the tower, and of his own removal from administration, and his death.

When I informed Mr. Pitt that England would enter into the war, and the consequences that would, in despite of his efforts, flow from it, he despised me; for the war was not intended. A little time longer, and England will be so much entangled, as not to be able to go forward without feeling the pains of that colonial conquest, which is to be her death; nor to retire, without falling under that foreign blow, which will break the empire to pieces, and throw herself down on the ground, from whence she is never to rise up any more.

Neither evil can be prevented, and both will take place, to fulfil the judgment of God, according to the prophecy of Daniel, and Revelation of St. John, unless what I write is believed to be true, and the advice I give is strictly followed. Fleets and armies are great things to talk of, because terrible to destroy mankind; but when opposed by the power of heaven, they become weak—they lose their force and terror; for most of those in Europe are destined for the rocks and the flames.

On the 12th of May, 1792, I was commanded by the Lord God to go to the parliament-house, to acquaint the members, for their personal safety, and general benefit—that the death of Louis the 16th, and the revolution in France, was decreed in the scripture, and that the war going to commence by Prussia and Austria, against France, would be an effort of kings to overthrow the unalterable judgment; to inform them of the approaching fall of monarchy, the great distress of all nations, and their own sudden fall into the jaws of death, by a predetermined earthquake, unless they would acknowledge the communication from God, for their length of life and blessing, by obedience to his good advice.

When at the door, on the 17th, I informed the speaker, by letter, and in a few minutes, a messenger returned with my letter, and in such a public place, treated me with unfeeling contempt. The Lord God spoke to me instantly—get away from this place—it is not you, but me, in your person, that is despised and ordered away. Soon after my return home, I was in a vision, and saw a large measuring rod move through the streets, in great haste, and strike many of the houses as it passed, marking them for their approaching fall: After this, I was made to look towards the treasury, while the Lord God pronounced, at the same time, all that side shall fall. In an instant, the whole place was covered with thick darkness; it seemed everlasting darkness.

Chapter xi. v. 3.—“And I will give power to my two witnesses, and they shall prophecy a thousand, two hundred, and threescore days, clothed in sackcloth.”

The two witnesses are the two gospels, written by St. Matthew and St. John.

Verse 7.—“ And when they shall have finished their testimony, the beast that ascends out of the bottomless pit, will make war against them, and will overcome them, and kill them.”

Verse 8.—“ And their dead bodies shall lie in the streets, of the great city, which spiritually is called Sodom in Egypt, where also our Lord was crucified.”

This great city, mentioned here, is London, her streets are full of prostitutes, and many of her houses are full of crimes.

Verse 11.—“ And, after three days and a half, the spirit of life, from God, entered into them, and they stood upon their feet, and great fear fell on all that saw them.”

Verse 18.—“ And the same hour there was a great earthquake ; and the tenth part of the city fell ; and in the earthquake were slain, of men seven thousand, and the remainder were affrighted, and gave glory (meaning honour) to the God of heaven.”

London is the city meant to be visited by an earthquake, and a tenth part of it destroyed, and 7000 people killed. When the people see this, they will be convinced, that it proceeds from the anger of God, for despising his offered mercy, and treating his messenger ill ; then they will be frightened, and all will believe. Then the city will honour him with instant reformation, and all the people will implore him for pity.

Verse 14.—“ The second woe is past, and the third woe comes quickly.”

Revelations, chap. xiii. v. 1.—“ And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads, and ten horns, and on the horns ten crowns.”

The beast means the English monarchy ; and it is by ships and commerce that it has risen to such astonishing grandeur and magnitude. The heads, horns, and crowns, allude to the many departments of government, and their splendid distinctions.

Verse 11.—“ And I beheld another beast, coming out of the earth, and he had two horns, like a lamb, and he spoke as a dragon.”

Verse 12.—“ And he exerciseth all the power of the first beast before him.”

It means the elector of Hanover's succession to the crown, place, and power of the former kings of England.

A great part of this chapter is taken up in describing the king and parliament. I am commanded to inform both, of the recorded judgments of God, the dangers which threaten them, and the certainty of their taking place, unless they implore him for mercy, and obtain it.

Verse 17.—“ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

Verse 18.—“ Here is wisdom. Let him that hath understanding, count the number of the beast ; for it is the number of a man ; and his number is 666.”

Chap. xvi. v. 13.—“ And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out the mouth of the false prophet.”

Verse 14.—“ For they are the spirit of devils, working miracles, which go forth to the kings of the earth ; and of the whole world, to gather them to the battle of that great day of God Almighty.”

The 13th verse means the proclamation to be

issued out by the king and council, to assemble, for the last time, the English parliament; they are to meet, but never to separate; that all things in the prophecy, relative to them, may be fulfilled; and in the allotted time they will, according to the judgment of God, be destroyed by an earthquake.

Verse 16.—“And he (meaning the king) gathered them together into a place called in the Hebrew tongue Armageddon.”

“Them,” means the parliament; “Armageddon,” their house to assemble and die in.

Verse 17.—“And the seventh angel poured out his vial in the air; and there came a great voice (meaning thunder) out of the temple of heaven, from the throne, saying, *It is done.*”

This verse means, that when the allotted time is expired, for the English parliament to exist, the Lord God will pronounce, from the throne of heaven, in a voice of very loud thunder, the judgment of its utter destruction on a sudden.

Verse 18.—“And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since man was upon the earth; so mighty an earthquake, and so great.”

The judgment of God, being to destroy the English parliament, this mighty earthquake will swallow it up at the very time of its sitting, and likewise so much of London, as to leave but three divisions of it standing.

Verse 19.—“And the great city was divided into three parts, and the cities of the nations fell: and great Babylon (meaning Rome) came in remembrance before God, to give to her the cup of the wine of the fierceness of his wrath.”

Verse 20.—“And every island fled away, and the mountains were not found.”

The city mentioned here, under the name of “the great city,” means London; this designed, recorded earthquake, will be felt in all nations under heaven, as well as in England; and its dreadful effects, by most cities in the world, as well as London. The earth will be shook so violently at this time, as to make it sink in many places, and let the sea flow in where the land was. Mountains will sink to a level with vallies, and many islands will disappear for ever in the sea. This earthquake will spread desolation throughout all countries, and destroy great multitudes of people.

The present time of the world, and the present war, in its spreading consequence, is the time of trouble and destruction referred to in the prophecies. The sword is drawn in heaven, and the cup of fury held out to all nations; they must drink deep from the one, to feel less the bitterness from the other. For, if they will allow themselves to be led away by delusive temptations, and refuse to believe that I am commanded to offer these things, though supported by scripture, and revealed knowledge, all the prophecies will be fulfilled; the sword must go through, and earthquakes will soon follow; thrones will be destroyed, cities levelled with the ground, millions of people will be cut off, and kingdoms made desolate for ever.

Daniel, chap. vii. v. 9.—“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head, like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.”

Verse 10.—“A fiery stream issued and came forth from before him: thousands, thousands

ministered to him, tenthousand times ten thousand stood before him : the judgment was set, and the books were opened.”

Verse 11.—“ I beheld then, because of the voice of the great words which the horn spake : (meaning Prussia). I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame.”

Verse 12.—“ As concerning the rest of the beasts, they had their dominion taken away : yet their lives were prolonged for a season and time.”

Verse 21.—“ I beheld, and the same horn made war on the saints, and prevailed against them.”

Verse 25.—“ And he will speak great words against the most High, and will wear out the saints of the most High, and will think to change times and laws : and they will be given into his hand for a time, and times, and the dividing of time.”

Verse 26.—“ But the judgment shall take place, and they shall take away his dominion, to consume, and to destroy it unto the end.”

The king of Prussia will have his country destroyed by fire and sword ; his power will be taken away, and also his life ; the government will be changed, and the monarchy abolished for ever.

Verse 27.—“ And the kingdom and dominion, and the greatness of all the kingdoms under the whole heaven, will be given to the people and saints of the most High : his kingdom is an everlasting kingdom, and all dominions must serve and obey him.”

For the stone cut without hands, meaning God’s kingdom, as mentioned by Daniel, must

break the head and the feet, the gold and the silver, the brass, the iron, and the clay, of the *great image of human power*, to pieces. The name of this universal kingdom is PEACE; it has the blessed gospel for its government, and the LORD GOD for its KING.

I find; yes, I feel by dreadful experience, that all men are insensible to the consequences of these judgments, recorded in the scripture; and also exceedingly hardened against believing their true interpretation, and time to be fulfilled.

Deuteronomy, chap. xviii. v. 18.—“ I will raise up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak to them all that I command him.”

Verse 19.—“ And it shall come to pass, that whosoever will not hearken to *my words*, which he shall speak in my name, *I will require it of him.*”

The prophet alluded to, means myself; and to fulfil a similar office and character to Moses, and be like him.

The dragon means an European prince, now alive; and he will pour out proclamations and manifestoes, for Satan will be in him.

Revelations, chap. xii. v. 1.—“ And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of 12 stars.”

Verse 2.—“ And she being with child, cried, travailing in birth, and pained to be delivered.”

Verse 5.—“ And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne.

The sun alluded to, is not the sun in the firma-

ment; nor is the woman the church, as has always been supposed. The sun is an entire man, composed of flesh and blood, like any other, and the woman, as his consort, is represented as clothed with the sun, and the child being caught up by God, is his going up to Jerusalem.

Malachi, chap. iv. v. 5.—“ Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.”—I am the very man, the appointed of God, that is now abused and publicly reproached, in London, the capital of the spiritual Egypt, with being a hypocrite, and a fanatic impostor.

Remember these things, O, my God! and as the thunder of the 17th of August was to shew thy full determination to throw down cities, and dash in pieces the counsel of evil men, if they committed any violence against me; for otherwise, I should not be now lying in the common prison. So, O my God, execute, for they have no faith to believe thy just judgments, nor charity to be civil to thy messenger, that declares thy great offers of mercy.

The United States of America will declare war against England; but before they do, France will lose all her West India islands, and after they do, Jamaica will be the last in the possession of the English.

There will be great changes take place in all nations. Nation will not only rise against nation, but they will be likewise torn by civil wars in themselves. Kingdom will rise against kingdom, and man against man, until they fight and fall—to rise no more. The sword will destroy multitudes of people, and occasion frightful desolations over the earth. *The sword is drawn in heaven,*

and the cup of fury held out to the earth ; therefore she must drink deep from the one, that she may feel less the bitterness of death from the other, until wasted of her inhabitants.

The Lord God commands me to say, that the prisoners, now in confinement for high treason, are innocent, and as such he requires me to publish it.

In the month of July, 1791, I was in a vision, and was carried away by the Spirit of God to the sea coast, and a new ridge of unknown land was brought in an instant plain to my eyes, while the finger of a hand wrote Swede, Swede. After this I was in a vision in January, 1792, and I saw a man walk from the side of a great chair, leaving it empty. Immediately the angel that stood by me said—The chair means the chair of state, and that man you saw will make it empty for the king of Sweden, is delivered over for death.

After this I was in a vision. I saw the Prussian eagle perched on a chair of state. Soon after, I saw the chair, the house, and the whole city where the chair stood in flames. And when you write hereafter, of other things, in this country, you will be called an impostor, a fool, and a liar,—you will be imprisoned, and used very ill.

In the month of August, 1793, I was in a vision, and was carried away in the Spirit of God, to Russia, where I saw a bear stop and rest itself under a large tree ; and I beheld a man that lay concealed in the branches, drop down softly, and with a sharp piece of iron, stab the bear, pronouncing, as he did so—I have watched a long time for you, but now I have caught you at last.

Upon the 12th of June, 1794, I was in a vision, when the Lord God spoke to me in a voice of

great quickness, carrying me away to the Bank of England, at the same time saying—*There is one of twenty.* The whole place rung, and trembled with the clear, but sharp sound of his words.

The 13th, the Lord said unto me,—You see these people do not believe, neither will they, for all your endeavours; why then do you continue to intreat me for them?

The 14th. The Lord God spoke to me and said—the judgment is now against this nation; the thunder just past was to proclaim it. Pharoah is appointed to die, and his government to be destroyed; the priests, and all the abominable idolators of Egypt shall perish, never to be found any more.

After this I was in a vision, and the Lord God brought close to me the report of a gun that was fired; and to see a man privately shoot at another, to kill him; it was so near, that I saw the flash and smelt the powder. Before the death of the king of Sweden, I was shewn in a vision similar to this, that he would be delivered over from the protection of God to be shot.

In the month of March, 1794, I was in a vision, and the Lord God shewed me a large, and a very tall oak tree; it stood alone; it was entirely withered, and all its branches were cut off.—While I was considering the tree, its lonely condition and nakedness, I heard a loud voice call out of heaven—*Hew down that tree.* Immediately the tree was covered with a thick cloud of darkness, and an angel descended from God, who struck the tree with so violent a blow that it fell to the ground; and in its fall, it made a great noise.

The five first seals are opened, and the cover-

ing of secrecy is removed, and the revealed knowledge of them published in these two books.

When I had finished this book for the press, the Lord God shewed me it in a vision, ready printed, and holding it up at the same time by one leaf, and shaking all the others open, while he pronounced, in strong clear words—There is nothing in this book that the English law can take hold of—so says him, that Isaiah the prophet, calls, “ Wonderful Counsellor.

The foregoing abstract of the two volumes, will enable every living soul to judge and decide, how far it was possible for the late Mr. Brothers to be *a traitor or lunatic*. That he could not be both, every one will admit; and that he was neither, I trust every one will now acknowledge. His only mistake was, the not believing in what God told him; that by stopping the course of his judgments, and interceding for this country, he would be treated ill, and even imprisoned.

I never heard of Mr. Brothers' name, or even read his books, until after his imprisonment, being then in Scotland, actively attending to a very considerable practice in Scots' law; which, in the spring of 1797, I gave up, to come to London to attempt his release; for I was told, his two books were the two witnesses mentioned in the Revelations. But Mr. Pitt, being in the zenith of his absolute power, and the suspension of the habeas corpus in the fullest operation, and Mr. Brothers being held by a warrant from the Duke of Portland, as secretary of state, *as a traitor*, and another from the Court of Chancery, *as a lunatic*, I could not get even access to Mr. Brothers, or to speak to him until after Mr. Pitt's death, on 23rd of January, 1806.

The Duke of Portland excused himself, as having the opinion of the then Attorney and Solicitor General, now Lords Eldon and Redesdale, that Mr. Brothers' writings were treasonable; but the Privy Council of the 5th March, 1795, acquitted Mr. Brothers of all treason, for they said they were sure no jury would find so; but to please Mr. Pitt, they recommended the government to try him as a lunatic. Money, backed with government, can almost do any thing; and men were got to swear, that for writing these books, Mr. Brothers must be considered *a lunatic*; and this, with the management of a jury, and the chancellor's order, he was shut up in close and solitary confinement, for eleven years, in Simmons' mad-house, the principal evidence against him, who, of course had an interest every way, for he told me he was well paid, and if I attempted to enter his mad-house, or to get Mr. Brothers released, he would be revenged; and while I was engaged in the getting his release, Mr. Brothers requested me to get Mr. R. Mason, or Mr. J. Mason, to call every morning at eight o'clock, at my lodgings, to see if I was safe and alive. This was the second time I had exposed my life to serve Mr. Brothers. The one or the other Mr. Mason always faithfully called.

After Mr. Pitt's death, I got slyly into the mad-house, and, for the first time, spoke to Mr. Brothers; and having got his orders to attempt, at every hazard, his release, I took a letter he wrote to Lord Grenville, then prime minister, and to the honour of his lordship, he went next day to Earl Spencer, then secretary of state, to withdraw the warrant for treason, which he did, and on the 29th March, 1806, Sir Richard Ford wrote me;

and on the 2nd of April, Mr. Litchfield, solicitor to the treasury, also wrote me, and he, and I, and Mr. Fallowfield, next day attended on Sir Arthur Pigot, then attorney general, when it was agreed that I was to draw up a petition to the lord chancellor, with the usual affidavits, and government would consent to the superseding the verdict. Being bred to, and having very successfully practised the Scots' law, I soon wrote the necessary petition, and even seven affidavits, including one from Mr. R. Mason and myself, and having got them all sworn in chancery, I lost no time in presenting them to Lord Chancellor Erskine.

Next day I was waited on by Mr. Fallowfield, who was the committee, from his being first clerk to the solicitor of the treasury, and he said to me, he had authority, from a high personage, to offer Mr. Brothers £200 a-year, if the verdict was allowed to remain. I told him, I had no authority to acquiesce; but I should write to Mr. Brothers, which I did; and he wrote me, to allow them to act as they saw best; only get him out of that horrible prison.

Upon the 13th of April, 1806, I was desired by Mr. Litchfield, to meet him on the 14th, at Lord Chancellor Erskine's house, in Lincoln's-inn-fields. I accordingly went, and found Sir Arthur Pigot, Mr. Litchfield, Mr. Fallowfield, Mr. Car and his clerk, and Dr. Simmons. Lord Erskine came in with the petition and seven affidavits, and one of Mr. Brothers' books in his hand, and desiring us all to sit down, at a table he took his seat at, his lordship inquired "if there was any objection to the petition?" when Dr. Simmons got up, and said, "If it was necessary for government, at first, to confine Mr. Brothers as a

lunatic, for writing these books, it was still necessary, for that he adhered to them now *as much as ever*." Lord Erskine immediately asked him, "if he had seen the seven affidavits *now sworn*, two of which were from physicians, that Mr. Brothers was not insane, and never had been so, and only confined from political motives, originating with Mr. Pitt." His lordship then asked Simmons, "if Mr. Brothers had clothes fit to come out in; and who supplied him?" Simmons said "he supplied him." Upon this I got up, and told his lordship "it was untrue, for he had never furnished one article of clothes, and deprived him of his money, paper, pens and ink, and I had, only yesterday, paid for clothes and newspapers, for Mr. Brothers, and having brought the receipts, I produced them." His lordship said, "this was harsh treatment, and he must instantly order his release, but at present he would not supersede the verdict." Upon this I instantly rose, and feelingly remonstrated with his lordship; for it would be literally throwing Mr. Brothers in the streets to perish, with this millstone verdict of lunacy round his neck, that would deprive him of receiving his half-pay as a naval officer, or doing any one thing to earn his livelihood; for he could neither buy nor sell. His lordship instantly rose from the table, and I seeing his lordship coming towards me, I rose, and went to meet him, when his lordship, taking hold of me in the most familiar manner, he said, "My countryman, you must not press me on that delicate point, for it is opposed by a very high personage; but in a very short time it will be got the better of, and in the meantime, government are to allow Mr. Brothers £300 a-year, for his

surely unnecessary confinement." He further added, "Government must provide for him while the verdict remained, and that I must take Mr. Brothers home with me, and to tell him to call on his lordship as soon as he chose, for he should wish to see him."

As we retired and got to the lobby, I applied for an order from Simmons to his jailor, to allow Mr. Brothers to come out, but he refused, by saying he was going there in a few minutes, and he would order it. Knowing the man, and his crooked policy, I instantly laid hold of him by the arm, and said that out of Lord Erskine's house he should not go, until I got it; but before I got it, I had to carry him into the presence of Lord Erskine and Sir Arthur Pigot, when his lordship, *in fury*, said, how dared he refuse? and at his peril, his lordship ordered instant compliance. I immediately got it; and getting a coach, and Mr. Brothers being all ready, I had him out in the course of an hour; for on my arriving, he asked me for a couple of guineas, for he never was allowed to have money, which he gave the man, and we were off, just before Simmons arrived.

The foxes have holes, and the birds of the air have nests; but Mr. Brothers, having no relations in this country, had no where to lay his head, or to have a penny in his pocket, if God had not raised up me, and others, to assist him. I gave him money, and my own lodgings. He went to Lord Erskine, and he having been an officer of marines, and Mr. Brothers a naval officer, the trial was, who should hand the other a chair, when his lordship at last accepted one from Mr. Brothers. Lord Erskine was very polite, and repeated to Mr. Brothers the promise of £300 a year

from government ; but not a single penny could he ever get, for the then administration was soon changed, and the Pitt party coming in again, Lord Chancellor Eldon regularly appropriated Mr. Brothers' *half-pay*, on the express written grounds, that *government had provided for him*. Mr. Brothers applied both by letter to the treasury and privy council, and to the lord chancellor, for the allowance, or the money they held of his, but he never could get an answer.—Oh ! virtue, where is thy seal ?—Oh, shame ! where is thy blush ?

I, getting married and a family, he came and resided in my house the last nine years of his life, where he died on the 25th of January, 1824, when I bought a piece of ground in St. John's Wood burial ground, and Mr. J. Mason and myself consigned his remains to the silent earth. Mr. Fallowfield, the committee, called the day after his death, I having written to him, which he had never done before, and he requested me to give in my account to the government, which I did on the 27th of January, to the secretary of state, and on the 11th of February, to the lords of the treasury, and their lordships wrote to me on the 5th of March, 1824, to apply to the court of chancery, for *there were funds there* to pay me. I, on the 13th of March, 1824, presented a petition to Lord Chancellor Eldon, and the petition coming to be heard on the 16th June, his lordship said “ *that as the fund in court had been appropriated, on the ground, government provided for Mr. Brothers, and as I had provided the funds, which now amounted, for 18 years, with interest and expenses, to £ 5756 15s. 6d. government must pay me, and he could do out of court, what he could not do in it, and the petition must stand over.*”

Getting no answer, I sent a petition to the king, and Mr. Peel, secretary of state, wrote to me on the 31st. July, 1824, that his majesty had commanded the lords of the treasury *to arrange my claim*. I wrote the lords of the treasury letter on letter, but getting no answer, I again petitioned the king, and Mr. Secretary Peel wrote me on the 26th March, 1825, that the king had again commanded the lords of the treasury to adjust my claims. But still I could get no answer; and I sent petitions to Lord Eldon and Mr. Secretary Peel, to present to both houses of parliament, and, in two days, the lords of the treasury wrote me, that after such a delay, they did not consider themselves responsible. I wrote them there was no delay on my part, for Mr. Brothers had died on the 25th of January, and I had given in my account to Mr. Secretary Peel, on the 27th, and to their lordships on the 11th February, 1824; and that Mr. Brothers, during his life-time, had repeatedly applied to the different government offices, and never could get a farthing.

I went back again to the lord chancellor, and his lordship, on the 19th of June, 1826, said on the bench, that I must be paid by government, and that he would write with his own hand to the lords of the treasury. Not hearing, I wrote to his lordship on the 9th November, 1826, putting him in mind of his promise, judicially made, and his lordship then sent for all the papers, and took them down to Lord Liverpool, first lord of the treasury, and told his lordship, that it was not only just that I should be paid, but even political reasons urged the settlement. Lord Liverpool, to my certain knowledge, promised the Lord Chancellor Eldon it should be settled, and I written to, in a few

days. For my counsel, Mr. Willies, waited on the Lord Chancellor Eldon, in his private room, to hear the result as above stated, and reported it to me.

Whether Lord Liverpool's delaying to be just, or forgetting his promise, or did, as I have been told, asked himself, what right had government to pay for this fellow's keep? I cannot with propriety openly avow; but this I know, for certain, while the words were in his mouth, as the newspapers inform, he was smote by an unseen power, to the ground, and found speechless, lying on his library floor, and from which he never recovered.

Mr. Canning having been made prime minister, in place of Lord Liverpool, I wrote to him on the 4th of June, 1827, for the account due to me, and that delay, or refusal on his part, would cause his removal. I got no answer; and he dying on the 26th November, 1827, I wrote to Lord Godrich, and inclosed a copy of my letter to Mr. Canning. Getting no answer, and the Duke of Wellington being appointed prime minister, I wrote to his grace on the 25th February, 1828, enclosing a printed particular of my case and claim; but getting no answer, I wrote to his grace again, which he had the politeness to answer. I also sent a printed copy of my case and claim to the present Lord Chancellor Lyndhurst, with a petition for his lordship to present to the House of Peers, and his lordship, on the 25th of June, 1827, requested of me to get some other peer to present it. My claim, with interest and law expenses, now amount to £ 7107 15s. 6d. and as I have no power to enforce the payment, I must, by making the whole tenour and circumstance of my case known, excite in the feeling mind a wish to give me assistance to obtain and secure redress.

That Mr. Brothers could not be a lunatic, but a gentleman of a very enlarged and intelligent mind and understanding, I shall, beside the foregoing, now give the following extracts of a book he published in May, 1795, six weeks after his confinement, to satisfy every one :—

THE UNITY IN THE TRINITY,

OR,

THE TRINITY OF THE UNITY.

1. **GOD THE FATHER**, who is the creator of all things, is acknowledged and prayed to, saying, “ Our father, which art in heaven ; hallowed be thy name ; thy kingdom come,” &c.

2. **GOD THE SON**, who was Christ manifested for human salvation, is acknowledged, and is therefore very properly called **Our Saviour**.

3. **GOD THE HOLY GHOST** is that powerful Spirit which speaks through a man now, the same as it spoke through the apostles on the day of pentecost, and afterwards, through them, preached the gospel to all nations ; is acknowledged, and is therefore also very properly called the “ **Divine Spirit of Truth**.”

NOT THREE GODS, BUT ONE GOD.

This is the public confession universally sanctioned by law and usage in all countries, where the inhabitants, though divided into many sects, profess Christianity : to recover it from the disorders of error, under which it now lies shaded by mistaken hands, and to define its true meaning so intelligibly clear, that the wise may acknowledge, and the poorest in learning may easily comprehend it, is the purport of the subsequent exposition.

But how God the Father could have been transformed and appear visibly in the world as the Son ; the Son again transformed and disappear from the world invisibly, as the Holy Ghost, is, I confess, so abstruse a mystery to elucidate and establish, as to require a depth of understanding considerably beyond superficial, to accommodate the seeming impossibility of its having been really so, with my assertion that it most certainly was.

The TRINITY ; about which the learned in all nations have wrote so many volumes, and have disputed so much, to no purpose, that their scholars, as a proof of it, are at this day no farther advanced in the philosophical science of understanding this very wonderful mystery, than when they first began, almost seventeen hundred years ago ; is constituted by a distinction of names, but not a division of persons !

Now the distinctions are these :—first, God as our Creator, is called in the Trinity, by the name of *Our Father* : secondly—God himself manifested himself as Christ, choosing to come visibly into the world, through the womb of a virgin, to become himself our Saviour ; and is therefore distinguished in the Trinity, by the name of *Son*. In this form he appeared to Abraham, 14th chapter of Genesis, when, to conceal the great lustre of his divinity, he assumed the exact likeness of a man, under the mysterious character of Melchisedek, king of Salem. This is likewise corroborated by St. Paul, in the seventh chapter of his Epistle to the Hebrews, and of whom he testifies—“ to be without father, without mother, and without descent ; having neither beginning of days, nor end of life.” Thirdly—the Divine Spirit, still the

Almighty God himself, condescends to teach and reside in man ; gives his inclination a preponderance to all good works, to hear his word, to obey his scriptures, and faith to believe they originate from him ; is distinguished in the Trinity of names as the *Holy Ghost*.

In the 18th chapter of Genesis, which account forms a part of the sacred history, it is expressly declared, that Abraham one day, about noon, was visited by *three angels*, who, under the likeness of three men, apparently, and without the least disguise, freely eat of his meat and drank of his milk. And again, in the succeeding chapter, it is likewise expressly declared, that the *two angels*, which, by God's appointment with Abraham the day before, came to call down fire on Sodom, visited Lot one evening under the exact similitude of two strange men ; for he calls them such in the 8th verse ; that the town-people imagined them to be men, and not less flagrantly wicked than themselves, is evident from the record of scripture, and the dreadful catastrophe which took place after sun-rise the next morning.

In the 20th chapter of St. John it is mentioned, that when the disciples of Christ were assembled together one evening, in one room, sitting down at one table, with the doors all shut, *he*, in an instant, appeared among them in the very same form, body, and feeling parts, as ever. And again, in the 24th chapter of St. Luke, it is also mentioned, that CHRIST, in his usual similitude of person and manners to man, soon after his resurrection appeared to two of his disciples travelling on the road to Emmaus, where, when they arrived, he accompanied them to a house, took bread, blessed it, broke it, gave it to them, and instantaneously vanished out of their sight.

GOD, in the Trinity, is worshipped as the Father: GOD was seen on the earth as the Son; and GOD is the Spirit felt in man, as the Holy Ghost. It is for this reason, and no other, that Christ, when strictly commanding the disciples, in the 28th chapter of St. Matthew, to teach all nations of people in the knowledge of what he had before instructed them, distinguishes GOD by the three names of Father, Son, and Holy Ghost: these are the three distinctive terms applied to the one God, whether visible or invisible, which all Christians, to be justly denominated such, ought to know, and by the testimony of the Spirit feelingly confess.

Though God is denominated Father, Son, and Holy Ghost, he is but one great, powerful, and universal Spirit, that pervades every department and corner of the world; that also at the same instant of time shakes the elements in anger with his thunder, and mildly communicates knowledge to man; worshipped as the Father, seen on earth as the Son for our redemption, and felt in all ages operating as the Holy Ghost.

So then God is not three Gods, but one God; not three spirits, separate, or each distinctly confined, but one Spirit, entire and unbounded; he is not three persons, for then he must be divided into three unequal parts, the Son inferior to the Father, and the Holy Ghost inferior to the Son: but he is one undivided God, distinguished only by three separate names!

Solomon, king of Israel, whose wonderful understanding embraced a comprehension of all things visible to the mind and apparent to the eye, could not, with all his superior wisdom, attain to a more perfect knowledge of the mystery of God

than is defined in this small work: the prophets, under the law testified of it to the Jews, and the apostles, under the gospel, preached it to all nations.

Who then, summoning truth, reason, and honour, to be judges, for I admit all men are not spiritual to immediately discern, can justly deny that this exposition of the Trinity, though simple in the arrangement of words, is not incontrovertibly clear in the choice of proofs; though externally contracted to the eye, is not internally expanded to the mind; and that the whole does not evidently breathe more than human information, enlightened wisdom in every line.

RICHARD BROTHERS.

Simmons' Mad-House, 30th June, 1795.

Blush, O England! Posterity will be astonished that a nation so renowned for learned and liberal men should compel the God of heaven, in his servant, to enlighten the world from a Mad-House!

Genesis, chap. i. v. 16.—“And God said, I will make man in my own image: after my own likeness.”

Verse 17.—“So God created man in his own image: in the image of God created he him.”

Chap. ii. v. 7.—“For the Lord God formed man, of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

God formed man from the clay at the river Jordan, where the garden of Eden was; and where now will be the great central square of the new Jerusalem, as delineated and laid down by the late Mr. Brothers. Man was made a cubit, or ten feet high, a standard measure among the

old Hebrews ; though they also used the middle cubit of six feet, and the lesser one of twenty-two inches. God having breathed in his nostrils the breath of life, he stood on his feet.

The new Jerusalem, by being built on each side of the river Jordan, will enclose in its great central square, the garden of Eden, 4 miles, 960 yards all round. In the centre of the garden of Eden, or more properly, in English, the Lord's garden, any one who chooses, can feel with his fingers, the earth, clay, or dust, from which Adam was formed by God, but not to tread it down, or carry any part of it away. It is to be planted with the most choice flowers and most fragrant shrubs, which must not be pulled, plucked, or broken. In the centre is to be a high mast, and on the sabbath and public days, if the weather be fair, the Hebrew flag or banner is to be hoisted. The ground of the flag to be green, with a golden sun, and twelve rays issuing from it, and to have, in large blue letters, in the centre of the sun, " God's Kingdom."

The garden to be a geometrical square, 1 mile, 240 yards each way, and to have eight double gates, and eight single gates ; two double gates and two single gates on each side. The two double gates in the centre, and one single gate, to be near each corner. They are all to be open on the sabbath, or public days ; but on working days, only the eight single gates near the corners, are to be open. The poor and rich, foreigner and native, if in clean attire, are to have free access, and to walk and sit ; for which purpose flagged walks, 36 feet wide, with shady trees, and occasional fruit ones are to be planted, and seats 12 feet long, placed. The garden is to be encompassed with an ornamented

iron railing, 5 feet high, on a stone wall of a foot high. Next to that will be the streets of 96 feet wide, with the 48 grand palaces, 12 on each side, and the 4 superb temples, in each corner of the outer square, (where the palaces are,) with their highly ornamented ends pointing to the centre of the "Garden of Eden."

Verse 18.—"And the Lord God said, it is not good that the man should be alone: I will make him a help meet for him."

Verse 21.—"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof."

Verse 22.—"And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

When Adam awoke, how great must have been his astonishment and admiration, to see, and find lying by his side, a full-grown woman, all innocence and beauty: no wonder that he, in his ecstasy and delight, called her Eve, which means goddess, in the old Hebrew. And she, all gratitude, called him Ad-am, which also, in the old Hebrew, is father and mother. These two words, ad and am, are the two first words that every child pronounces.

Chap. iii. v. 13.—"And the Lord God said to the woman, What is this, that thou hast done? And the woman said, the serpent beguiled me, and I did eat."

The serpent spoke to Eve, and persuaded her, in a voice like that of a human one, to eat some beautiful and fragrant apples, from a tree in the garden of Eden, which the Divine Being, as a necessary test of subjection to his will, had, under

the severest penalties, most strictly forbidden. The sin lay only in the act of disobedience, and death lay in the sin, but not in any bad property of the fruit. The apple itself, at the time (for it was the identical fruit,) had no one bad quality in it, no more than any at this day, equally rich, juicy, and pleasant. But the apple, as the most agreeable to the eye, and fragrant to the smell, was made the object of temptation, as well as the proof of subjection—to overcome was life for ever, to fail was speedy death. Our excellent parents all innocence in themselves, and all affection for each other; unsuspecting of evil from any thing, because they harboured none themselves against any thing; the more readily forgot the early injunction of their Maker, and unthinkingly fell into error, by the smooth voice and winning persuasion of a cunning viper.

The serpent, naturally dumb at all other times, could no more find the use of a voice to tempt Eve by, than the naturally dumb ass could admonish Balaam 2300 years afterwards for his cruelty, if God himself had not ordered it so.—“Lead us not into temptation,” says the Lord’s prayer. An invincible argument against every thing to the contrary. Then, God ordained the temptation, and Eve, innocent as a new-born babe, was persuaded and seduced from the law of obedience to her Creator, by a strange and new voice; and God allowed it to have its full effect. “Lead us not into temptation, but deliver us from evil,” the Lord’s prayer says.

God very fairly warned both, and pointed out to them the apple, as the fruit of their temptation and trial; the punishment that would be inflicted for eating, though good, what he, as Sovereign

Lord, most strongly prohibited. They knew the way of life, but for want of caution, and unsuspecting of any harm, they were the more easily seduced from it. Death was the adjudged consequence ; but not the same day as God had decreed ; for, on seeing the tears, and excessive grief of both, he relented, and gave them life for nine hundred and thirty years afterwards. An excellent lesson this, for all in authority ; for all the sons and daughters of Eve ! but it must be now taken allegorically, for there are serpents still in every shape, and the cruelty of death still in almost every deceitful form.

Eve did to be sure, as was natural for a fond woman to do, run with the rare and pleasant fruit she had discovered, to the object of her heart ; while he, all gratitude and tenderness, for her assiduity to please, received with delight the gift, for the sake of the giver. And what man is there of real feeling, in gratitude and affection, similarly circumstanced at this day, that would not do the same ? None. Let us not find fault with our parent, for the wrong ; his was a virtue, compared with some of our black deeds at this day. But he had no sooner done so, than the recollection of God's command flashed conviction of criminality to his mind. He trembled all over for fear, and on raising his eyes up to the forbidden tree, he saw from whence the fruit had been plucked, and that he had, unthinkingly, eaten what was to be his death. The apple dropped from his hand, and floods of tears fell from his eyes ! But repentance came too late !—The Almighty had made his decree, and death had already given his sting !

Adam exclaimed, in a voice of sorrow, to Eve—

“ Alas ! your innocence and my love are the
 “ means of destroying us both. The serpent has,
 “ with a studied lie, beguiled you into an error ;
 “ and you, unconscious of any harm, have made
 “ me partaker of the crime. O ! my Eve, my Eve !
 “ we die. I see the serpent in the tree, that has
 “ beguiled us to eat of the fruit which our God
 “ had forbid ! O where shall we hide ourselves,
 “ from his sight ? Let us fly from this spot.”

The crafty serpent, having accomplished his work, and not only brought the parents of the human race under the penalty of death, by the judgment of God, but also subjected them to it, from the venomous poison of his own bite, descended from the tree, and lay by it, as if stopped by the divine fiat, to receive his doom for his work. Before this event, he could not bite to hurt, but now the whole human race, with every living thing besides, are subject to mortality from it.

Verse 14—“ And the Lord God said to the serpent, because thou hast done this, thou art cursed from all cattle, and from every beast of the field ; upon thy belly thou shalt go, and dust shalt thou eat all the days of thy life.”

Here the serpent, as we see at this day, was doomed to move on his belly, without the assistance of feet, or any such things to support the body over coarse ground, and the consequent pain of quick motion, in passing over the briars and thorns ; disadvantages, which no other living thing is subject to ; and though a serpent can eat flesh, and tear the bodies of the dead, as it has been seen, yet dust, and dirt, is his natural food ; on that it can live, and with that nourishment it can support its young. Every living thing, whether beast, fowl, or man, views it with disgust and

enmity, as if instinct in the dumb part of the creation, as well as knowledge in the human, made them sensible of its wicked deceit, and mortal venom. Both fowl and beast, that are able to kill it, do, and those which are not, most carefully endeavour to avoid it. So far the curse operates with fowl and beast against him.

Verse 15.—“ And I will put enmity between thee and the woman ; and between thy seed and her seed ; it shall crush thy head, and thou shalt bite his heel.”

That it is so, is a most evident truth ; for the whole human race, black as well as white, have such a bitter antipathy to the serpent, which they inherit, as well by the judgment of God, as by nature, from their injured parent. Every man tries to kill a serpent, by knocking it on the head ; and the serpent, sly and cunning, is always ready to spring at, and bite the human race.

The ascribing this passage to the devil, is erroneous ; for he being a spirit, cannot eat dirt, or require food to support him. The passage is literal, and refers to the serpent, which every one tries to kill, and he, in return, tries to bite ; and on its belly it is doomed to go, and to eat dust.

A wild fanatical woman rose up in 1801, giving herself out as the woman mentioned in the Revelations, who was to bring forth a man child, to rule all nations. Fully believing her to be an impostor, I, on the first appearance of her books, went to her bookseller's shop, and publicly burned them, as I had done to another before. This not having the effect, the late Mr. Brothers published the foregoing essay on Eve ; and that this impudent, misguided, seditious woman, was not the woman referred to in the Revelations, that was to

bring forth a man child, and that signing names on paper, and her sealing with a metal seal, was contrary to the word of God ; and that it was a *he*, not a *she*, that sealed. And that the sealing was a metaphorical term of the Jewish belief in their Restorer, which God could only do with outward evidence and inward conviction. And that God disowned every thing contrary to his word.

The foregoing extracts will, in the most convincing and satisfactory manner, prove and establish that the late Mr. Brothers could not be a lunatic ; and the Book of Wisdom and Duty, which he wrote in the mad-house, in 1801, and published in 1805, will satisfy every one that he could not be a traitor ; and Lord Chancellor Erskine said, he never read a book that gave him more pleasure and satisfaction. and I am sure it would be the support, and the best security to all governments, to have it hung up, in letters of gold, in every public office, in every kingdom.

Besides these, Mr. Brothers also published a description of Balbec and Palmyra, and established that they were built by Solomon. But the book that will cause his name to be remembered to the latest posterity, is his description of the New Jerusalem, as laid down in Ezekiel, with all the plans and elevations of the Temples, Halls, Colleges, Parliament Houses, Bank, Courts of Law, King's and private Palaces, all of which were drawn by me from his delineations, and all engraved before his death, and present the most wonderful, elegant, and chaste designs, that ever the eye beheld.

As Mr. Brothers was the prophet alluded to by Moses, and to be like unto him, he also wrote

the laws and ordinances, but which were never published; but that the record might be literally verified, he, like Moses, had to die before seeing their realizement, or the carrying of them into effect. It is exactly 40 years, this very year, since God raised Mr. Brothers up, to fulfil the character recorded of him by Moses; but as he did not announce himself to the world as such until 1794, when he published his "Two Witnesses," the forty years if that must also run to make the character of Moses and him correspond exactly, will not expire until 1834; but that and every thing else rests with God. For by measure hath he measured the times, and by number hath he numbered them, and he will not move or stir until his measures and times are filled up and expired.

The last book that he wrote and published before his death, is the correct and true account of the invasion and conquest of this island, by the Saxons, never before published, and so interesting to the present English who are descended from those brave and great men. This, I believe, was his opening the seventh seal in the Revelations, when the mystery of God was unfolded, and the last covering of secresy removed by his discovering and recognizing the descendants of the long lost ten tribes of Israel, preparatory to their restoration with their visible brethren, in these later days, when all nations will joy and rejoice with them.

ELUCIDATION OF FAITH.

With respect to Faith, which the learned in all ages have wrote so much about, and thought very little of, except as it answered to swell party numbers, I will, as the most competent, give a decided judgment on. First, then:—God has

given a soul to all men, with a suitable understanding for the human government through life. But until he opens that understanding beyond the usual measure of comprehending things, a man cannot believe what God orders another man to recommend or publish; because his understanding remains the same as usual, and because he does not believe God to be the author of it. Two very wise and just reasons most certainly. In such a case, it would be unreasonable for a man to assent to what he does not believe, and as highly unreasonable for any one to expect it of him.

Reason is the free gift of Providence, for every man to govern himself by through life, and he that does not know it, has but a very small portion of knowledge; and again he that acts contrary to it, let his condition in life be what it will, most certainly acts very wrong.

Why should a man force his religion on me, if I dont like it; or insist on me to believe, what I cannot receive a conviction of? Why also should another man force his belief in a thing on me, if I am not convinced he is right in what he asserts? Reason is the free gift of God; but if he will not give me the full conviction of a thing relative to futurity, or beyond the common events of life, how can I believe; or why should I believe what I hear, when perhaps it is immaterial to me? For faith in a thing that cannot be seen, (abstracted from all spiritual consideration) is an effect of the mind, and the mind is the free gift of God.

So then, to plain reason and good sense, no man is blameable for rejecting the belief in a thing that he cannot perceive, nor for disbelieving what he is not convinced of. This free toleration to

one side, entitles the other to have the same likewise; for as one is not compelled to believe, so the other ought not to be used ill, or insulted, for offering what God might have commanded. A change of the human mind, under particular circumstances, and for particular causes, at certain periods of the world, belongs entirely to God himself, to effect either secretly by himself, or openly by other means. When he effects that change, by flashing the light of conviction to the mind, then all people, from feeling his influence, will believe, and turn to that point he desires they should. But until he does, how is it possible they can, or indeed, why should it be expected of them? Persuasion may work the mind into a conviction, and effect that belief of a thing, which otherwise ocular demonstration would be absolutely unnecessary to do. But surely, without a conviction in the mind, or some evidence to the senses outwardly, a man is not obliged to believe.

DISSERTATION ON LABOUR.

LABOUR!—It is the most useful and the most honorable employment to exercise the mind or body with. Every man lives by it, one way or other; and however homely the term may appear, yet it is proper. It is equally applicable to the naked savage in America, who lives by the labour of hunting, as the clothed farmer in England, who lives by the labour of agriculture. All is labour when the mind, or the body, is seriously exercised. Who then can desire to be idle in a nation, when the elevated chieftain of the land, and all his ministry continually labour for the public good? The king, of necessity labours, by reflecting in his mind, by consulting with his officers, and by

advising with his council, on what measures are best to be adopted for the good of the state. Who then bears a greater burthen through life? Who is more troubled in his mind, and whose anxiety for the public welfare is greater than his?—No man's.

The prime minister labours night and day, to the utmost of his ability, in advising, debating, and superintending the public accounts; so do all the other members of the government, most zealously in their respective stations. And for what? Why, for the general benefit of all the people in the nation, the poor of every description, as well as the rich of every kind. Who then are more laboriously employed than the members of government? Who are more necessary and beneficial? No nation can exist without a government; God has ordained it: his wisdom has formed it, and all men are bound by their duty to support it. Yet the members of it are envied for their elevated places, while the toil and anxiety attendant on them are never thought of.

The parliament labours in thinking and debating, both early and late, endeavouring to frame such laws, and to bring their intention as near to the standard of divine wisdom, for the better ends of justice, as human abilities will enable them to do. Then law-makers are necessary, and their labour is good.

The counsellor, by his acuteness and eloquence, labours to defend the prisoner, or carry off in triumph the cause he espouses? While the venerable judge labours all day, in confining himself to hear, to weigh in his mind, to impartially state all the evidence before him, and then to decide by his wisdom, as God and the laws of his country direct.

All that labour through various hands, and by various ways, is because Divine Providence has created with man a necessity for judges, counsellors, senators, ministers, and princes, to render the view of human government more various and agreeable, more regular and beautiful! Therefore all such distinctions must ever exist: they are necessary, and not more strongly connected with the great chain of divine wisdom, that formations, and bind them in a sense of duty, than the clergy are for religion, the physicians for medicine, the manufacturers for trade, the farmers for agriculture, and all other professions for wealth and convenience.

If the poor, on their part, labour to supply food and clothing, the members of the government, on theirs, labour also in state affairs, for the public good; it is their eyes which pervade every part of the empire, to see all things are conducted with justice, and to see that every man is kept safe from oppression, as well as kept free in all the useful enjoyments of life.

Thus all the members of a community, however great in number, from the high chieftain and his counsellors to the lowest farmer and his men, labour all unitedly, though by various ways, for the general good, and they must for ever continue to do so, all of them being inseparably connected by those everlasting ties of necessity and convenience, which God himself has ordained, and has created the sense of in mankind.

Labour, then, is a noble and necessary employment, for all men to practise. Therefore, blessed be labour! And blessed be the Supreme Being, who has constituted the knowledge of it to be wisdom, and the performance of it a duty!

KING'S SONG.

1

JERUSALEM ! shall be built again !
 More rich, more grand than ever ;
 And through it shall Jordan flow !
 My people's favourite river.

2

There I'll erect a splendid Throne
 And build on the wasted place ;
 To fulfil my ancient Covenant,
 To King David and his race !

3

Balbec shall raise its stately head !
 And so shall Palmyra too ;
 With other Cities great in size,
 As shewn to Isaiah's view !

4

My Kingdom then, thro' all its parts,
 New beauties will disclose ;
 The Desert too, shall flow with springs,
 And blossom as the Rose !

5

Euphrates' stream shall flow with ships,
 As also my wedded Nile ;
 And on my Coast shall Cities rise,
 Each one distant but a mile !

6

Eloth shall be a harbour safe,
 Where loaded ships may ride ;
 As Gaza shall, and Joppa too,
 With many more beside !

7

All Asia minor, it shall rise !
 With Mesopotamia and Chaldee ;
 Egypt shall flourish by my hand,
 With Cyrene to Barbary !

8

Cyprus and Candia are my Isles!
 With all in Asia's line;
 My Coast extends thro' the Black Sea,
 And Armenia now is mine!

9

My friends, the Russians, on the north,
 With Persees and Arabs round;
 Do shew the limits of my land,
 Here! here then I mark the ground!

10

In Scripture 'twas wrote, in time of old,
 No change yet's in the plan;
 That here should be my Kingdom's bound,
 Dispute it now who can!

11

GOD is my KING! and powerful might,
 So will the great confess;
 When they do see his fiery cloud,
 Descend my head to bless!

12

Then to our God all praise be given!
 That home the Jews do bring;
 That he may bless all Nations round,
 That all may dance and sing!

As the return of the Hebrews from all nations, to their own land, must be a work of time, scattered and dispersed as they are, all over the whole earth, it will not be possible now, nor is it necessary, for their going up to Jerusalem in a body, under a leader or commander, as formerly. God will make all nations friendly, and to assist those that wish to go, and afford them every facility and convenience, to arrange and settle their affairs. All can return singly, or in aggregate

bodies ; and appoint to themselves leaders or directors, or not, as they see best, whose power and authority must, however, cease the moment they reach their destination, in order that all be entirely subject to, and be governed by the laws and ordinances God may have, or shall from time to time order, command, and promulgate for the general good. This gradual restoration will be the less felt in the different nations they are now among, and afford the better and more certain opportunity to gradually cultivate the soil, raise food, and build habitations, to accommodate from time to time, those that have arrived, and to have a surplus for those that will be daily arriving ; for all is now a desolation, and not as before, in a high state of cultivation, and with houses and cattle.

There is no nation so much interested, or will derive so much benefit as the English ; for while it eases her of her superabundant population, it will open and secure to her the best and greatest mart for her extensive manufactures, and be the great inlet and outlet to her valuable Indian traffic and possessions : and consequently, it will be the predominant interest of both, to mutually assist and benefit each other.

The witnesses, metaphorically, have, no doubt, prophesied in sackcloth, from 1794 up to Mr. Brothers' death, January 25th, 1824, when they were of course killed. And very remarkable to relate, their *dead bodies* were literally cast into *the streets* of this great city ; they being then, unknown to me, sold by Mr. Brothers' bookseller, who had no claim on them, or right in them, *for waste paper* ; and the four books I published, in 1798, in support of Mr. Brothers, shared the

same fate. The only excuse made by him to me, was, Mr. Brothers being dead, they were of no use—all was now over. I shortly replied—that God was not dead; and as the work was his, he would, in his own time, shew so, and raise them up too, by fulfilling them, and thereby give the witnesses life from the dead.

1

The divine banner now is waving,
High above my head;
To awake the fallen Hebrews,
That o'er the world lie dead.

2

Altho' the field is of strong green,
Yet from it issues light;
It has the sun for its centre,
The heaven for its height.

3

Quite to the world's end it reaches,
And turns round ev'ry way;
While its refulgence of glory,
Makes it as light as the day.

4

This is the great heavenly light,
That God on earth will send;
With the banner of his kingdom,
That ne'er to have an end!

PRAYER FOR WISDOM.

Hear me, O God, I humbly do implore,
And give me wisdom, till this life is o'er;
And let my manners to all men be fair,
My words be just, and modest be my air:

My conduct mild, and honest all my ways,
 Civil to all, and ready all to please.
 The king to honour! and the high in fame!
 Also the aged, and every noble name!
 So that example with my words may run
 To future ages, 'till my name is done;
 When all the writings of this time shall cease,
 And all men vanish into death's embrace.
 The moon, the stars, the very earth also,
 The sun likewise, and ev'ry thing I know, }
 Shall disappear, and into nothing go.
 For thou first made them, O almighty Lord,
 Of thy free will, and of thy own accord:
 So when thou pleasest, they must vanish quite,
 And leave their vacuum an eternal night.
 But as that time is many ages hence,
 O give all men sufficient of good sense,
 To know their duty; and all honour give
 To all their rulers, as the way to live.
 And O, I pray, give all men grace to love,
 Thy works, thy wisdom, and thyself above.
 Give us all knowledge of thy just commands
 To 'bey the laws, and labour with our hands:
 That health and plenty o'er the state may flow,
 And we well pleased, our bounteous God may know:
 And keep thy blessings still on us to lie,
 That we, in learning still may multiply.
 For thou art a God for ever pleased to see
 The works of man, tho' first they came from thee.
 And then with wisdom all men will pursue }
 The ways of life, which are the ways to you,
 In labour, trade, and every duty too.

JOHN FINLEYSON.

*No. 28, Park Road, Regent's Park,
 24th February, 1830.*

THE ROYAL BANNER OF ENSIGN OF THE HEBREWS.



The ensign is to be an oblong square 44 feet by 24 of green silk and the sun and 12 rays of gold each $\frac{1}{4}$ of the breadth in all 18 feet upper ray $\frac{1}{8}$ from border lower ray $\frac{1}{8}$ from border.

ERRATA.

- P. 2. For stars 26,100, read stars inner circle 25,650, and outer circle 26,550.
- P. 9, l. 11. For Gad, read God.
- P. 15, l. 7. For 68,000, read 68,263.
- P. 19, l. 21. For Almug trees, read Algun trees.
- P. 21, l. 31. For division the, read division of the.
- P. 22, l. 19. For 270 read 470.
- P. 23, l. 11. For father, read great grand father.
l. 12. For father, read great grand father.
- P. 25, l. 3. For light, read lights.
- P. 26, l. 2. For 900, read 989.
- P. 27, l. 4. For 27,600, read 26,550.
- P. 28, l. 28 & 29. For 1,133, 68,000, 1,622,000, read 1,137, 68,263, 1,637,832.
- P. 44, l. 46. For retrogade, read retrograde.
- P. 45. For retrogade, read retrograde.
- P. 70, l. 29. For evolutions, read revolutions.
- P. 88, l. 19. For January 27, read January 25th.
- P. 92, l. 25. For Christian area, read Christian era.
- P. 116, l. 16. For not be read be.
- P. 121, l. 11. For volumes, read wltnesses.

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